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INTERIOR OF THE CHURCH AT OTAKI, NEW ZEALAND.



# CHRISTIAN WORK;

OR,

## The News of the Churches.

A

### MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

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#### MISSION WORK IN NEW ZEALAND.

BY AN ARMY CHAPLAIN.

At the present moment, it is usual to speak of mission work in New Zealand as a complete failure. The great body of the native population have apostatized from the Christian faith, and substituted in its place a fierce fanaticism which has almost nothing in common with the religion which they once professed. The system of *Pai Marire* (the name by which this fanatical faith is known) was inaugurated by the commission of a great crime, as if its adherents wished to break for ever with Christianity, and to render the gulf of separation between the past and the present impassable. Until within a recent period, the whole of the missionary churches and schools were closed, and the missionaries themselves had to seek refuge in the neighbouring towns. A few of them have given up their work in despair, and sought for more inviting fields of labour elsewhere; most of them are still lingering in the land of their adoption, "hoping against hope," watching, waiting, and praying for better times.

Our residence in the island extended from 1864 to 1866, when the war was at its height. During that period missionary work was at a complete standstill; one or two missionaries remained among the *Ngapuhi* tribe in the north, who continued loyal, owing mainly to the influence of *Tamati Waka*, a gallant old chief who fought on our side against *Heke* in 1845, and has been our devoted friend and ally ever since. The Rev. Mr. Spencer maintained his position in the rebel district of *Taupo*, notwithstanding repeated warnings to leave; and a son of Bishop Williams had the courage to remain at his post, and to confront the *Pai Marire* impostors when they endeavoured to find proselytes among his congregation. It is

due to the missionaries to add that in no case did they desert their congregations till their congregations deserted them, and they were repeatedly warned by the rebel chiefs that they could no longer be answerable for their safety. The Venerable Archdeacon Brown (venerable by years as well as by position), who has spent thirty years in the island, lingered on at his romantic home at *Tauranga* till William Thompson, his former pupil, had almost to employ friendly force to induce him to leave for *Auckland*, where he remained till our supremacy was re-established at *Tauranga*.

Such facts prove that the missionaries were not wanting in moral courage; in truth, they rather erred on the opposite extreme. They had such unbounded faith in the attachment of those who had been under their spiritual care, that they refused to believe, till conviction was forced upon them, that their lives would be exposed to danger. Even after they were driven forth from their homes, they watched for every favourable opportunity of returning, and, in some cases, exposed their lives to needless danger in the attempt. *Volkner* had been driven from *Opotiki* by his own congregation; to return under such circumstances was an act of rashness bordering on folly; but his conscientious scruples constrained him to act as he did. The apostle Paul made his journey to Rome with the full consciousness of his fate before him; the missionary *Volkner* was influenced by the same heroic spirit of self-denial. Within the last five years, many brave men have found a grave in New Zealand; but none have died more nobly, or in a nobler cause, than the gentle German who sealed his testimony with his blood.

We had no opportunity of seeing the missionary system in actual operation. All the mission schools in the province of Auckland were closed on account of the war, except two : Bishop Patteson's Training Institution at Rohi Marama, and the Wesleyan College at the Three Rings. The former, a plain wooden edifice, is situated on a small bay about three miles to the south of Auckland, and is intended for the religious training of native youths from the South Sea Islands. The Bishop visits these islands periodically in his yacht, the *Southern Cross*. On the occasion of each visit he leaves a certain number of pupils who have gone through the necessary training, and brings back a fresh supply. The system is grounded on the idea that the work of native evangelization can be carried on most effectually by the natives themselves, and that the duty of Christian churches consists mainly in imparting to them the preliminary instruction necessary to qualify them for this kind of labour. It must be admitted that this system, viewed *a priori*, has much to recommend it ; of its practical working we can say nothing farther than that Bishop Patteson, whose opinion is entitled to much respect, speaks of it in hopeful terms. Last year there were between forty and fifty youths, all born in the South Sea Islands, in this institution. Their average age was about seventeen or eighteen. The period of training does not extend to more than five years. They are instructed in the industrial arts as well as in religion. They are thus qualified to command the respect and secure the attention of their countrymen, who as yet have made little progress in civilization. The youths we saw in the institution, though evidently of the same race as the Maories, were decidedly inferior to them in physical organization and intellectual vigour ; but the difference was only such as might be expected between the natives of a tropical and a temperate climate. Bishop Patteson, a distinguished Oxford scholar, was attracted to this remote field of labour through sympathy with his friend Bishop Selwyn, who preceded him, and has devoted his time, his talents, and his fortune, to advancing the good work among the South Sea Islands. Missionaries who have less claim to public notice than Bishop Patterson have been eager to rush into print. An account of his different visits to the South Sea Islands would be deeply interesting.\* He has had

to suffer perils by sea and perils by land ; in those latitudes the winds and the waves are less to be dreaded than the fierce passions of a savage race. A few years ago, while landing a party of native converts, he was fired at by the heathen islanders, and two of his crew were killed. It went the round of the English papers that the Bishop, who, like the apostle John, has a heart overflowing with love to all God's creatures, had attacked the natives, and killed two of them. The enemies of missions rejoiced in this iniquitous tale, and found in it an argument against all missionary labour. The Bishop knew the golden eloquence of silence, and waited patiently until the truth came out.

The Wesleyan College at the Three Rings is different in object and character, being intended for the religious instruction of native children of either sex. It is a large building, capable of accommodating a much greater number of children than it contains at present ; but this is owing to that violent outburst of insurrection which has swept away other institutions of a similar character. It owes its stability to its being situated within a few miles of Auckland ; but the war has greatly affected the attendance of native children. Parents who took part in the rebellion were doubtful of the safety of their children, and removed them from the control of the missionaries. The extent of the rebellion may be learned from the fact that only one or two native schools remained unclosed. A farm of considerable extent is attached to the Wesleyan College, and the children seem to devote much of their time to industrial pursuits.

It is now universally admitted that the instruction of the young is a necessary condition to the permanent success of missionary labour. Humanly speaking, little can be done with adults who have grown up in an atmosphere of vice, and become hardened in evil. Such men may change their religion, but change of religion does not necessarily imply change of character. The Maories came over to Christianity almost *en masse* ; but they remained, for a time at least, much the same as before. They changed their religion, but their character remained unchanged ; the leavening of their minds with the leaven of divine truth was necessarily a work of time ; the seed was too often sown in an unfruitful and unpromising soil. The missionaries knew this from the first, and wisely devoted much of their time and attention to the instruction of the young. At home the directors of industrial schools find too often that little good can be done with the

\* *Christian Work* has had frequent quotations from his journals.



children, unless they be removed from the vitiating influences of home; the missionaries in New Zealand found that without this no good could be done at all. The daily, hourly conversation of the adults, proved that they were saturated with vice; in fact, that they knew no distinction between vice and virtue. The idea of chastity, in the Christian sense of the term, was entirely unknown to them; a wife was bound to be faithful to her husband, under pain of death, but before her marriage she might lead a life of sin without reproach. The infusion of different ideas into the native mind must needs be a work of time. Meanwhile the evil was urgent; if the children were to grow up better than their parents, they must be removed from all parental control, and taught to breathe a healthier and purer atmosphere.

All the missionary bodies vie with one another in opening native schools. In one district, where we spent six months, there were formerly three Church of England schools, two Wesleyan, and one Roman Catholic. These schools were supported partly by voluntary contributions, partly by Government grants. These grants were continued from year to year; the amount depended on the number of pupils attending each school. The healthy spirit of rivalry between the different missionary bodies was tainted by the mundane desire to obtain the largest possible sum from the Government, which could only be secured by showing the largest attendance at school. At first the Government exercised no control over those schools, and took no interest in the mode of instruction. The school that showed the largest attendance received the largest grant, whether the children were well taught or ill taught, or not taught at all. At length, in 1858, the Colonial Government passed an Act to the effect that grants would be conceded only to those schools where the children slept on the premises, were taught English, and received industrial training; but little was done to enforce this Act. No inspector was appointed to visit the schools; the only industrial training the children received was in the fields attached to the mission houses, where they were employed much in the same way, and with the same moral results, as those "labour gangs," of which we hear so much at the present day. In the better class of schools the boys were employed in field labour, and the girls in domestic duties; but both met in the same school-room, and mingled together on the same play-ground. The food was insufficient—

often inferior in quantity, if not in quality, to that used by the natives themselves. The clothing was mean and sordid; the bed-rooms crowded with children huddled together on the floor, or pressed into narrow bedsteads. Schools of this character could do little to elevate the moral or religious character of the Maori race, or to impart to them a knowledge of the industrial arts; they learned to read and write, but in point of *morale* the children were much the same as their parents. The moral contamination was not always confined to themselves, it sometimes extended to the missionary's family, and left festering sores which closed only with the grave. The mission schools thus tended to aggravate the evil they were intended to remove, and sank so low in public opinion that Maori parents, even before the war broke out, began to be unwilling to allow their children to attend. When the war broke out, the schools were closed, and most of the young men trained in them joined the rebel ranks, and became adherents to the Pai Marire faith. The half-castes, who took such an active part in torturing Volkner to death, were once members of his own congregation.

A few of the pupils trained in the mission schools remained faithful to the religion they had been taught; the same may be said of all the natives ordained to the work of the ministry. One of the most successful native schools was situated on the Waipa river, and conducted by the Rev. A. Reid, a Wesleyan missionary, who had the self-denial to look, not to immediate, but to future and permanent results, and would receive only a limited number of pupils. Some of these joined the rebel cause, and were taken prisoners; in conversing with them, we were struck with their superior intelligence, and the respectful terms in which they spoke of their religious instructors. We cannot avoid expressing our belief that the missionaries were not so much to blame, in crowding their schools with children they could not properly instruct, as the religious societies which employ them, and have too often a morbid craving for an immediate harvest.

There is a far more serious charge against the missionaries of New Zealand; we mean the purchase of large tracts of land from the natives, not for religious purposes, but for their own benefit. We know of two missionaries who purchased, at an almost nominal price, tracts of land equal in extent to the estate of many an English nobleman. It is only fair to add that the Church

Missionary Society, which employed them, emphatically expressed their disapproval of such conduct. These clerical speculators were naturally confounded with the land sharks from Sydney, and lost all their influence over the native mind. The Maories still remember with bitterness that their natural protectors, in many cases, took advantage of their ignorance. It was like a general shipwreck, when all things become common, and every man thinks only of himself. The missionaries ought to have been on their guard against this grasping spirit, and to have refused to touch the unclean thing. It might be easily shown that by acting otherwise they destroyed their own usefulness, and lost the confidence of the natives. "Bear these things patiently, and look up to heaven for strength," said a missionary to William Thompson, on his complaining of the many grievances his countrymen had against the Pakehas. "Yes," said Thompson, bitterly, "and while we are looking up to heaven you are looking down to earth, and robbing us of our land." He spoke to him, not as an individual, but as the representative of the whole missionary body, and the sarcasm was all the more severe because it was just.

The Wesleyan missionaries took no part in this nefarious traffic; if they bought land at all it was for their respective churches, and not for themselves. On glancing at the list of Church of England missionaries, we find that nearly one half of them, unseduced by the example of their brethren, and the strong temptation thrown in their way, either bought no land, or bought it in such small quantities as to escape the imputation of grasping cupidity among their own countrymen. It was different with the natives, who confounded the innocent with the guilty, and learned to distrust the Protestant missionaries as a body.

The Wesleyan and Church of England missionaries began their labours about the same time, and at first the greatest harmony prevailed between them. In the spirit of the patriarch, they divided the land, and selected separate fields of labour, so as not to clash with one another. Bishop Selwyn, on landing in New Zealand some twenty years ago, overleaped these lines of demarcation, re-baptized the Wesleyan converts, and taught them that their religious instructors had no authority to teach. The consequence was, that the Wesleyan and Episcopalian proselytes, believing themselves to be of different religions, kept aloof from one another, and their religious instructors acted very much in the same spirit. There is usually a

Nemesis in such cases; the Roman Catholic missionaries appeared upon the scene, and took advantage of this estrangement of feeling. They placed Bishop Selwyn in the same category as the Wesleyans he had denounced, and proclaimed that salvation could only be found in their church. The Maori, however, is too shrewd, too intellectual, to adopt the errors of the Church of Rome, unless he be swayed by political feeling, and for many years Romanism made little progress, except in remote districts where the influence of the Protestant missionaries was little felt. Travellers have been struck with the sordid appearance of the Romish proselytes, but it would be easy to shew that their inferiority to their Protestant countrymen was owing to other than religious causes. The head of the Roman Catholic Church in New Zealand is a Frenchman, and most of the missionary priests are French or Savoyard. Being foreigners and aliens, they owe no allegiance to the British Crown; when the war broke out, this fact was very much in their favour; at one time it was thought that the rebels would go over *en masse* to the Church of Rome. In 1861, at the beginning of the war with the Waikato tribes, a Rununga, or native Parliament, met at Taupo, to decide whether Protestantism or Romanism should be adopted as the national religion. The question was discussed in its political bearings; the theological differences between the two systems were entirely overlooked. The Rununga decided unanimously in favour of Romanism, because the priests of the Church of Rome had taught them that they had no country, that they owed no allegiance to the British Queen, and would offer no opposition to the Maori king or Maori nationality; whereas the Protestant ministers were devotedly attached to the Queen, and prayed every Sunday that "she might vanquish and overcome all her enemies." As the Maories were at that moment her enemies, it was not reasonable to expect that they should continue to pray for their own destruction, and all the adherents of the King movement were recommended to join the Church of Rome. Bishop Pompullier, the Roman Catholic Primate, took advantage of this opportunity, and offered to send a chaplain to the court of Potatau I. at Ngaruawahia. He was too precipitate; the indignation of the Protestant chiefs was aroused; many who had rarely been seen in church for years flocked there and repeated the responses, the one for the destruction of the Queen's enemies included. This outburst of loyal feeling, however, was only tem-



porary; there was a natural attraction between Romanism and rebellion; the one seemed to strengthen the other.

We have little sympathy with Mr. Whalley or his views; but when he asked in the House of Commons whether the Romish priests had not been the cause of the war in New Zealand, the question was not altogether beyond the mark. The Romish priests were not the cause of the war, but some of them openly avowed their sympathy with the rebels, and remained with them while the struggle was going on. One was expelled from the British camp for communicating with the rebels, while acting as chaplain to the British forces. Another remained with William Thompson in his pa at Mangautautari, when it was besieged by General Cameron, and fortunately made his escape when it was evacuated. He was a Savoyard—a shrewd, agreeable man of the world; whom we had the pleasure of meeting afterwards. “If we had caught you in the rebel pa, we should certainly have hanged you.” A significant shrug of the shoulders was his only answer.

The fierce outburst of fanaticism, known as Pai Marire, swept away almost every trace of Christianity among the natives. It partook more of the character of a political association than of a distinct religious faith; it sprang from despair, and was equally subversive of Romanism and Protestantism. It was favoured by many insurgent chiefs, who had no sympathy in its doctrines, or faith in its divine origin, because they saw in it a powerful means of inspiring their followers with fresh courage, and placing them beyond the reach of missionary control. It had certain bearings towards Judaism, the result of former missionary teaching, but it struck at the root of Christianity. Bibles and Prayer Books were destroyed; they were useless to those who were favoured with direct personal revelations from heaven. During the prevalence of this wild fanaticism, the missionaries themselves gave up all hope, and spoke of the natives as a God-abandoned race; there could be hope only for those who had died before their countrymen were given over to a strong delusion, and to believe in a lie.

We look more hopefully on the effect of missionary teaching in New Zealand. There is no room for despair; in truth, despair is not a Christian feeling, and ought not to be used by Christian men. The true missionary spirit ought to rise superior to all worldly calculations of success; to

look to the future for results, and not to the present. But even in the present there is much room for hopefulness; the good seed sown has not remained fruitless. We could cite deeds of humanity done by Maories during the late war, the very conception of which would have been wanting without the teachings of the Great Master imparted by missionary lips. We could point to the case of a native warrior, a Pai Marire by name, a Christian at heart, who sacrificed his own life in the vain attempt to procure a cup of water for a dying British officer. If the missionaries had found no other convert than Na Wi Tamihana te Waharoa, better known as William Thompson, the Maori king-maker, they would not have laboured in vain. He was a Christian from conviction; he was swept into rebellion by causes he could not control. His memory is unstained by the commission of a single crime; it is even hallowed by the remembrance of his many Christian virtues. From the moment of his conversion he became the apostle of peace and unity; many wars were averted, many feuds healed by his influence. “I found my country,” he said, “covered with torrents of blood;” it was the work of his life (not always successful) to arrest their flow. For a time he lost faith in the missionaries; but, without the missionaries, he could never have been what he was.

The Pai Marire fanaticism sprang from temporary causes, and must necessarily be temporary in duration. Its adherents lost heart and faith when Te Ua, its founder, was taken prisoner; they are already beginning to return to their first love; in a few years the missionaries will have more influence over the native mind than ever. Taught by experience, and chastened by suffering, they will be proof against those errors which weakened their power and rendered them liable to suspicion; they will learn to hold the truth in the unity of the Spirit, without exciting jealousy or rivalry among their adherents; they will continue to be, what most of them have ever been, the protectors of the native race. They must work while it is called to-day; the night is fast hastening on. The Maories are a doomed and dying race; they are dissolving like snow before the summer’s sun; in half a century, the race, *pur sang*, will have disappeared. There is consolation in the thought that their last hours as individuals, and as a people, will be soothed by the promises of that religion which they have been taught by the missionaries.

## MOHAMMEDAN OBJECTIONS TO CHRISTIANITY.

THE uneasy relations between Mohammedanism and Christianity in Eastern Europe are fitted anew to direct attention to the false faith which has so long sat like an incubus on some of the fairest countries in the world. The Moslem religion is evidently becoming politically impotent, and the down-trodden Christianity of the Turkish empire is showing a vitality which promises for it a future of a happier character than its past. Will the ultimate issue be a death-struggle with the Mohammedans in Europe, or shall we be permitted joyously to welcome them within the Christian pale?

It is the design of the present article to point out some of the objections which Mohammedans allege against the religion of Jesus.

One very powerfully operative, is the mystery of the Trinity; and, cognate with it, the Divinity and the Sonship of Christ. The doctrine of the ever-blessed Trinity—three persons and one God—has ever been a stumbling-block in the path of human intellect, and yet reason has no proper title to object to it in any way. If one set himself to show that any dogma involves a contradiction in terms, which is the position taken by most Unitarians and Mohammedans, then it is necessary for him at the very outset to define those terms, and feel that he so comprehends them that he runs no risk of error in saying what they do, and what they do not involve. Now we ask objectors—"Do you feel that you thoroughly comprehend the word 'God'?" The question was once put, as we learn from the pages of inspiration, "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" If any are disposed to answer the question affirmatively, assuredly they fall short of the spiritual position attained by Zophar, who first proposed the inquiry, and then in reply added—"It is as high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea." (Job xi. 7-9.) We would ask objectors again—Do you feel that you thoroughly comprehend in all its bearings the import of the term "person" as used in works on the Trinity. None we think will profess entirely to comprehend it. If then it be admitted that they do not thoroughly understand the import of the all-important word God, or the meaning of the term person, it assuredly follows that they cannot prove there is any con-

tradiction in terms, when it is asserted that there are three persons and one God. If it had been alleged that three persons are one person, or three gods are one god, then a contradiction might have been pointed out, though the terms were not understood; but we repeat that in the doctrine three persons and one God, no contradiction in terms can be proved, unless we succeed in doing what it is above the power of man to accomplish, namely, thoroughly comprehending the terms employed. When Mohammedans disbelieve in the Trinity, it is obvious that they do not hold the true and proper Divinity of Christ.

Cognate with the difficulty respecting the Divinity is another regarding the Sonship of Christ. It is very deeply ingrained in the Mohammedan mind. Gross and sensual in character, they cannot conceive the spirituality of the doctrine; and were it not that we desire to give readers a true conception of the position occupied by ordinary Mohammedans towards the truth, we should not repeat their blasphemous utterance. "Christ the Son of God," they contemptuously repeat; "has God a wife?" a question generally followed by shouts of laughter. To avoid offence, it is often well to speak of Christ not as the Son of God, but as God become incarnate, a truth to which an ordinary Moslem audience is prepared to listen with decent respect.

A second objection to Christianity is the prominence it assigns to the atonement. Ordinary converts in the East appear to feel sin less acutely than those do who have been brought up from the first under Christian influence in such highly favoured lands as our own. Still the sense of sin is more or less present in the minds of worshippers in Asia as in Europe; and has much to do with the religious observances that constitute so marked a feature of oriental life. But it is quite remarkable how much it runs in particular races and religions; and how slender an influence it exerts on some. The Hindoos are honourably distinguished for the keen perception they have of the necessity there is for an atonement, and expiations of many distinct kinds are an essential part of their religious system. It is different with the Mohammedans. In them the feeling of sin is apparently slight: the Pharisaic spirit is painfully prominent, and the need of any atonement for sin is not obvious to their blinded hearts. To beat down pride in ourselves we all know to



be difficult in the last degree. So to beat it down as to render us capable of accepting the humbling doctrines of the Gospel is literally impossible to human power. It demands the Spirit of God; and it is cheering to reflect that, as all miracles of grace are equally easy to that Divine Being, there is no difficulty, if he will it, in converting the proud Mohammedan heart.

A third objection to Christianity is its non-recognition of Mohammed as a prophet. No difficulty is felt in accepting what is stated regarding Scripture characters. The Old Testament heroes—Abraham, Isaac, Jacob, David, &c.—figure largely in the Mohammedan system; and their names, a little transformed, are often given to Moslem children. None is felt in regard to the according of respect to Jesus. As is known, the Moslems accept him at least as a prophet, though not prepared to assent to his divinity. But they do feel the pertinacious refusal to admit the claims of Mohammed. The fact that it is impossible for us to frame any compromise with them on this point makes them regard us as their implacable foes. In the hope of being able to force us to terms, they, or at least those of them who are the most enlightened, are very anxious to find some reference in the Bible to the advent of Mohammed. One who was earnest on this subject now rises before the mind's eye,—an old man, when we knew him, and so rheumatic in his limbs that he required a hand to help him down the stairs of the mission house. He had in his prime been quite a hero; and one day unfolded a roll of certificates, among which was a document specially worthy of note. Its purport was, that at the assault of a fortified place, he, a combatant on the British side, had been the first to mount the beleaguered wall. When excitement regarding the progress of the truth led to the withdrawal of many pupils from under instruction, he continued his sons as usual at school; and, on one occasion, when about to travel to another part of the country, had almost left his youngest boy in charge of the mission. His co-religionists knew his feelings, and carefully kept back from him all information regarding a plot which they formed against the Europeans living near them in the mutiny year. But he found it out, notwithstanding, and, at the risk of his life, proceeded under cover of night to put a missionary on his guard. This man's religious views were in one respect peculiar. He was for what may be called comprehension. He was the broadest of the broad. He felt that if the struggle between Christianity

and Mohammedanism went on, the latter would ultimately perish—a result which he thought greatly to be deprecated. Might not Christians and Moslems, he therefore argued, agree to merge their difference, and unite into one church? Such a scheme would be facilitated by what he alleged to be a fact, namely, that the Founder of Christianity himself had predicted the advent of Mohammed. On proof being asked, and a Bible handed him, he turned to John xiv. 6: "Nevertheless I tell you the truth. It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you." That "comforter," he said, was Mohammed. To this a bitter controversialist might have replied by sarcastically asking whether it was a comfort to the church of the 7th century to see its sacred edifices in hundreds overthrown, and its sons mulcted in heavy tribute, or worse than this, in tens of thousands slain. But any one making the Divine Teacher his model is of course accustomed to adopt a very different style of address. In the most conciliatory language therefore it was pointed out that, if a shadow of doubt could be held to rest on the verse quoted from John's Gospel, other passages from the same inspired writer take all uncertainty away; for in chap. xiv. 16-17, we read, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even THE SPIRIT OF TRUTH;" and in verse 26, "But the Comforter, WHICH IS THE HOLY GHOST." Not then Mohammed, but the Holy Ghost, was the Comforter promised by Jesus. Readers we are sure will join us in the prayer that such persons as the interesting old gentleman just spoken of may be divinely led to the truth, instead of remaining, as now, "not far from the kingdom of heaven." Then will they obtain that "comfort" which proud Mohammedanism, contemptuous of the idea of an atoning sacrifice, never can supply—that of having the sweet feeling that their sins have been forgiven.

The objections which we have now passed under review operate, it will be perceived, against Christianity, even when in its purest form; others, of course, exist to it, when corrupted by an element so utterly antagonistic to its nature as idolatry. The objections hitherto spoken of are, it will at once be seen, purely of a religious nature; there are others of a political character, on these, however, it is beyond the scope of the present article to enter.

## SIXTY YEARS' PROGRESS IN CHINA.\*

It is over three hundred years since Europe, under the lead of the Portuguese, began to trade with China. The Dutch, then the English, followed in their steps over a hundred years later. It is humiliating to read how desire for trade and love of gain led these nations to submit to the insolence of Chinese officials, and to suffer even injustice, in order that their commercial relations with the country should not be interrupted. Some foreigners have even descended to mean acts of submission, without, however, deriving any commercial advantages to compensate their loss of respect. It was not until the western nations had inspired the Chinese with a salutary dread of their power, that they succeeded in obtaining those treaty stipulations which rendered life secure, and terminated those capricious and arbitrary regulations which had been so oppressive to commerce.

During this period of weakness and temporizing policy, trade was most sensitive to anything that might endanger its interests. For over one hundred years England was content to confine herself to merchandise, and made no effort to make known the gospel to this vast nation. The whole commercial interest was hostile to its introduction, fearing lest the relations then existing with China might be disturbed, and thus loss be incurred. When Robert Morrison went out, the pioneer of missions in that country, not being engaged in commercial pursuits, he dared not be known as an Englishman, and he therefore remained as an American. He, himself, wrote home, shortly after his arrival, that his remaining there would be beset with difficulties on account of the Chinese, the Portuguese clergy, and the strict orders of the East India Company. So fearful was he of being ordered to leave the country, that, for a time, in order to avoid the observation of the people at Macao, he lived a prisoner in his own house, never walking out, and only allowing himself such exercise as his courtyard afforded. This close confinement and hard study so reduced his strength, that at length he could hardly walk across the room with ease to himself. The first time he ventured out to the fields adjoining Macao, was on a moonlight night, under the escort of two Chinese. How wearing and distressing must have been those first years of his residence ;

to feel that the delicate circumstances in which he was placed required incessant and the most rigorous caution ; to know that a single imprudence, a single misstep, might be fatal to his cause ! And then, added to all this, was the fear that notwithstanding all his watchfulness and care, the government might, at any moment, issue the order for his instant departure.

These were not the groundless fears of a nervous recluse, as is seen from the case of M. Richiniz, a French missionary. He had been ordered about this time by the government of Canton to leave the country, and a clearance had been withheld from a vessel until it consented to take him. On his return to Macao, he was seized by the Chinese officers and conveyed to Canton in chains. Finding it impossible to preach to the Chinese, and feeling that a much longer residence there as a missionary would not be possible, Mr. Morrison therefore accepted the office of translator to the East India Company, so that, in this capacity, he might carry out his design of translating the Scriptures. In his new position he still continued his Sabbath services. These were conducted with great privacy. In an inner apartment, with the doors securely locked, would he address, not without fear and trembling, his little audience of two or three persons.

Nor was his position more favourable upon the arrival of his colleague, six years subsequent to his own. Hardly had Mr. Milne landed (he had only been five days ashore,) when the peremptory order came that he must leave in eight days. All entreaties to rescind the order were unavailing ; the only favour the governor of the place would grant was an extension of the time from eight days to eighteen. And so, thrust out of this place, he was obliged to go by stealth to Whampoa, and there secretly take passage for Canton. Most trying and discouraging must this have been to the youthful missionary, after a long and tedious voyage, to be driven out of one spot and to be obliged to steal into another, fearful lest some suspicious and jealous eye, observing the movement, might lodge the information which would result in his arrest and imprisonment or deportation. Escaping this danger, he remained there unmolested for some months. As, however, it was felt impossible much longer to elude the notice of the provincial government, it was

\* From the *Foreign Missionary*, published in the United States.



deemed advisable to select another point as the seat of the Chinese mission.

Malacca was the place chosen, for which Mr. Milne set sail in April, 1814. Thus did China seem to be more securely shut than ever against the preaching of the Cross. Yet darker days were to come upon the cause of missions. In 1815, the Court of Directors of the East India Company, alarmed by the intelligence of the publication by Mr. Morrison of the New Testament and religious tracts, and also understanding that the circulation of these translations was effected in defiance of an edict of the emperor, rendering the publisher of such works liable to capital punishment, and in consequence apprehensive of serious mischief to their trade, directed that the connection of Mr. Morrison with the Company should be severed. This order was not, however, fully carried out. As his services could not be dispensed with, he still continued to sustain a semi-official position to the Company.

Attempts to make known the truth only excited the government to enact severer laws, and redoubled the vigilance of the officials to detect their transgression. In 1826, there was an edict directed against the Roman Catholics, declaring that the propagator of new doctrines should be put to death, and that the converts should recant under penalty of transportation and servitude.

In 1835-36, when attempts were made to introduce Christian books into the country by making voyages along the coast, another edict was issued, commanding the governor of Canton thoroughly to investigate the matter and discover the offenders.

Still, Christians were not discouraged. Other Societies engaged in the work. In 1830, the American Board sent Mr. Bridgeman to commence the first mission on the territory of China and Canton. Yet so determined was the opposition of the government, so persistent their efforts to trammel or thwart all their plans of aggressive action, that it was not until 1844 that the mission was fairly established. Nominally some alteration was obtained by the edict of 1845; but its influence was feeble, and all the previous prohibitory laws on the subject remained apparently in full force.

In the year 1861, we witness an entire revolution in their state policy. This was not the consequence of a sincere adoption of liberal and enlightened principles, but merely a surrender to the principles of powerful nations of the West, and a hesitation to irritate them by a refusal of what they considered reasonable demands. The

year 1861 will be a noted era in the history of Chinese missions.

In the treaties with the respective powers of England, France, America, and Russia, we have the remarkable admission from a heathen, bigoted, and most exclusive people, that the principles and practices of Christianity tend to benefit mankind, and that therefore the fullest toleration shall be granted by the government to all their subjects to embrace Christianity. Further, permission is also given to preach and travel in the interior, provided the missionary be furnished with a passport. Article 13th of the French treaty is so striking, that I transcribe it entire:—

“The Christian religion, having for its essential object to lead men to virtue, the members of all Christian bodies (communions) shall enjoy full security for their persons, their property, and the free exercise of their religious worship; and entire protection shall be given to missionaries who peacefully enter the country, furnished with passports such as are described in article eight. No obstacles shall be interposed by the Chinese authorities to the recognized right of any person in China to embrace Christianity, if he pleases, and to obey its requirements without being subject on that account to any penalty. Whatever has been heretofore written, proclaimed, or published in China, by order of government, against the Christian faith, is wholly abrogated and nullified in all the provinces of the Empire.”

Let us rejoice and give thanks in view of the glorious progress of sixty years. Morrison laboured twenty-seven years, and yet, to his grief and disappointment, was never permitted to preach publicly to the Chinese. Where once he was obliged to speak low in an inner apartment to a few persons gathered together, trembling for fear of detection, one of our Presbyterian missionaries is now allowed to make a journey of 400 miles in the interior, publicly proclaiming the gospel to assembled crowds of people, and freely distributing Christian books without the least opposition from the authorities. Where it took twenty-three years to gain a foothold, and a struggle of fourteen years longer to secure that already gained, we now occupy eleven provinces, varying in population from eighteen to thirty millions, and have in them no less than 130 stations and outstations, supplied by twelve ordained native preachers and 200 other native helpers.

Where once the whole power of the government was directed against the intrusion of the unwelcome missionaries, we may, as has already been done,

claim the interposition of the government to secure us in the possession of treaty rights. With full liberty to preach and reside in the country, with the removal of all penalty from the profession of a Christian faith, how should we be encouraged to look forward and expect still more magnificent results. Could Morrison on his death-bed have looked forward twenty-seven years to the treaties of 1861, would he not have said, "I die content. These twenty-seven years of labour and anxiety will yet bring forth a glorious harvest. Barred, bolted and locked, China shall yet be thrown open to missionary effort." Let us, too, look forward with prophetic sight, and behold the time when the millions of Chinese shall not only hear, but also believe, the gospel;

and when heathen China shall take her place among Christian nations of the earth. Has not the time for which the church has long been praying and labouring at length arrived? Have we not often prayed that every obstacle to the spread of the gospel in this land might be removed? God has answered these prayers in a most surprising, most unexpected manner; not by leading us on step by step, province by province, but at once by the stroke of a pen, four times repeated, throwing open the whole country to missionary effort. Surely such an answer to our prayers should only excite us to still greater activity in the work, and make us confident of still greater results in the future.

### MEDICAL MISSIONS IN CHAMBA, NORTH INDIA.

WE refer our readers to the Number of *Christian Work* for February of this year, in which Dr. Elmslie, of Kashmir, gives an account of the remarkable opening which exists for a Medical Missionary in the neighbouring valley of Chamba. He details fully the circumstances which led the Rajah to desire the services of a European medical man at his court, and to be so earnest in applying for one, as not only to offer him unrestricted access to the people as a missionary, but also to promise an adequate salary, a free house, a dispensary, an hospital, and all other appliances free of expense. Since writing his letter, Dr. Elmslie has been acting as a temporary agent in Chamba, with the view of keeping the door open for a permanent successor. He reports most favourably of the place as a field for medical missionary enterprise, and expresses an earnest hope that a man of the right stamp may offer himself without delay. Meanwhile, an appeal has come to the same effect to the Edinburgh Medical Missionary Society, from Mr. Dallas, secretary to the Punjab Medical Missionary Society, enclosing an administrative paper on the subject, issued by the Rajah of Chamba.

The paper is as follows, and must be regarded as a remarkable document, coming from a heathen prince:—

*Administrative Order by His Highness Sveesingh, Rajah of Chamba, made at Chamba on the 20th*

*day of Magh, s. 42 of Chamba era, corresponding with the 31st of January, A.D. 1867.*

Whereas, the Punjab Medical Missionary Society have expressed their readiness, in reply to certain offers from me, to station at Chamba a Medical Missionary, I hereby agree that, in the event of their doing so, I will abide by the following conditions for a period of seven years from that date; and in the event of my decease before that time, they shall also be binding on my heirs and successors.

1. I will pay an annual subsidy of Rs. 2,400 (two thousand and four hundred) to the said society.

2. I will provide for their use here a suitable house and out-offices, and a suitable building and out-offices for use as their hospital and dispensary, and will not make any charge on account of rent for the said buildings.

3. I will provide all medicines, surgical instruments, and surgical and medical appliances, which the Society may consider necessary, and bear the expense of all contingent charges connected with the dispensary, the salaries of the native attendants of the hospital and dispensary included.

4. The Society's bills, under the 1st and 3rd conditions, will be paid by me, in such way, and to such persons, as they may desire.

5. The Chamba Medical Missionary shall have full liberty to prosecute the calling of a



Christian Missionary, in the same way as he would be allowed to do, were he employed in any of the provinces of India which are under the immediate administration of the British Government.

6. The Medical Missionary shall be bound, on my demand, to render to me, and to my immediate relatives, due professional attendance; but beyond this I will not interfere in the way in which he may see fit to carry on his medical duties in Chamba.

7. I wish the Society to avoid, as far as possible, changing during the above-mentioned period of seven (7) years, the medical missionary whom they may appoint at Chamba; but I will not object to such changes as the Society may certify to be unavoidable, and not made only for the furtherance of missionary interests in other parts of India.

8. I will pay to the Society the charges to which they will be put, for the passage out to India of the medical missionary they appoint, and also for his return to Great Britain at the expiration of 7 years from this date. My proceedings on the subject of the 11th and 12th October, 1866, are hereby cancelled.

These arrangements for the introduction of the practice of European Surgery and Medicine in my State, were set on foot at my own special desire. They have been carried out with the aid of my superintendent; and, in all future pro-

ceedings connected with them, my superintendent will be consulted before action is taken.

Executed at Chamba, this 20th day of Magh, Chambat year 42, equal to the 31st day of January, 1867.

(Signed in vernacular,) RAJAH OF CHAMBA.  
E. G. WACE,  
Officiating Superintendent, Chamba.  
True copy, A. M. DALLAS  
Secy. Punjab Med. Mis. Society.

It is earnestly hoped that some young member of the medical profession, of competent surgical attainments, and imbued with Evangelical sentiments and a missionary spirit, will speedily appear as a candidate for this honourable position. The Directors of the Edinburgh Medical Missionary Society, without being connected in any way with the proposed mission, will gladly assist in procuring a suitable agent for Chamba, and therefore hereby invite applications, which may be addressed to the Secretary, No. 8, Shandwick Place, Edinburgh.

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh, by the Commercial Bank, or Dr. Omond, 43, Charlotte Square; and in London, by Mr. James Watson (Messrs. Nisbet and Co.), 21, Berners Street, W.; or by Messrs. Fuller, Banbury, Mathieson, and Co., 77, Lombard Street.

**THE DIFFUSION OF CHRISTIANITY.**—Palestine was, in ancient times, in a manner isolated from all other countries, yet it formed the middle point of intercourse and communication between the most populous and powerful nations of Asia, Africa, and Europe. The hosts of Egypt swept over it on their march to oriental conquest; those of Assyria, Babylon, and Persia, in like manner overran it on their way to subjugate the valley of the Nile; while in later times the Macedonian conqueror took his route across it to the East, and the Romans held it as a convenient thoroughfare to their more distant oriental dominions. All this implies not an intercourse of war alone, but also of commerce and the arts. We may thus perceive the wisdom of the divine counsels in planting in this narrow and apparently isolated land the people to whom the knowledge of the

true God and of the Gospel was to be revealed, in order that they should make it known to the nations. Probably from no other spot in the ancient world could this knowledge have been spread abroad in all directions so constantly, and for so long a series of ages.—*Robinson.*

**A LEGAL FICTION.**—In the neighbourhood of Presburg, in Hungary, a woman was charged with being the receiver of stolen goods. She had been most of her life a Jewess, but about six months ago she was converted by a priest of the Church of Rome. The date of birth runs in Hungary from the date of baptism. Therefore the woman, when on trial, made the ingenious plea that she was an infant not come to years of discretion, and could not legally be convicted. The tribunal held her defence to be a good one, and acquitted her.—*Express.*

## INTELLIGENCE.

### England.

(From our own Correspondent.)

THE Archbishop of Canterbury has issued an invitation to a meeting to be held at Lambeth on September 24th and three following days, of bishops in visible communion with the United Church of England and Ireland. Many bishops are expected from the colonies, and some from the United States.

Lord Sidney Godolphin Osborne has addressed a very emphatic letter to the Brighton Church Association on the present aspect of affairs in the Church, and on the policy of the bishops. He says in this letter :—"I wish I could add my belief, that there is hope of any abatement of the evil, either by a more honest action on the part of those clergy or bishops who promote it, or on that of the rest of the bishops, so many of whom have spoken and written against it. The hesitating and, I might almost say, equivocal action of the Archbishop, satisfies me that he is either deficient in that moral courage which his post at this crisis demands, or is but too much under the influence and guidance of that one particular bishop who seeks to act out, by his means, in the whole Church, the very questionable part he carries out in his own diocese. Day by day I feel more convinced that the Protestant members of the Church can place little dependence on the so-called unanimous resolutions of the Upper House of Convocation. Drawn, as I believe them to have been, by the pen of one skilled in casuistry ; wedded in heart to what he professes to condemn ; receiving but little alteration at the hands of others, I am forced now to consider these resolutions as a mere covering of a determination to delay action, by the putting forth of what it was hoped would be received by the Protestant members of the Church as a sufficiently strong condemnation, and make further action needless. I have no hope myself of any real good being done in the matter, until the proper legal tribunals have decided whether we have, for nearly three centuries, lived under a delusion that the Established Church, as such, has no place within her pale for bishops or clergy who follow purely

Romanist practices, and preach the doctrines we believed to have been repudiated at the Reformation. If extreme Ritualism is declared to be legally consistent with the Articles, Canons, &c., of our Church, it will then be for those who value religious liberty, abhor the slavery of Popery, to seek another "Reformation ;" failing in this, to cling to the truth as our martyred forefathers held it, and worship in union, as God in his providence may permit."

An account is given in the *Record* of the Romish celebration at St. Albans, Holborn, upon Easter Sunday. "The sun shone down in splendour, but the two chief 'altar' candles must needs be lit ; the coverings on the lecterns were changed to some of another colour, and the richly-illuminated 'altar' service book was put in position. Presently the deep silence was broken by soft music, and now a banner was seen advancing from behind the chancel pillar into the north aisle. As one man, the vast congregation rose, and sang the hymn,—

'The Lamb's high banquet we await,

In snow-white robes of royal state.'

During this singing the processionists, with measured step, advanced down the north aisle, and then up the middle aisle to the 'altar.' The processional banners were of large size, in beautifully embroidered silk, and mounted high on gilded crosses. The first banner was in dark blue with yellow cross ; the second, in white and red, contained a representation of our Lord trampling on his enemies ; the third, in light blue, was, we suppose, a representation of the Virgin Mary, standing on a crescent moon, with glistening stars around her head ; and the fourth was filled with mediæval devices—what we will not even conjecture. In this procession the surpliced choristers, carrying flowers, led the way, the three priests robed in rich gold-coloured vestments (somewhat differing from each other in form, bordering, &c.), came at the close. The 'celebrant' reached, the 'celebrant' and his two assistants took their places facing the table, and with the richly embroidered crosses on their backs to the people. After another suspensive interval the Communion Service began, Mr. Mackonochie, as 'celebrant,'



taking the leading part. In the singing of the Nicene Creed priests and people bent low at the portion relating to the incarnation and humiliation of our Lord, rising again at the remaining part of the Creed. In the prayer for the Church Militant there were marked pauses after certain passages, *e.g.*, 'We also bless thy name,' &c. In the ascription, 'Therefore with angels, and arch-angels,' &c., the people did not join in till the words, 'Holy, holy, holy,' &c., at which moment two incense-bearers appeared, swinging their censers before the 'altar,' but neither smoke nor scent was perceptible. In the prayer of consecration, the 'celebrant' made a long pause after the words consecrating the bread, and all three priests made deep obeisance. Just then the censer sent forth a cloud of smoke overshadowing the 'altar-piece,' and filling the church with scent. Similar demonstrations followed the consecration of the wine. Again, there was a long pause, in which we could only observe motions, indicating, we suppose, that the priests were themselves communicating. At these times the organ pealed forth in soft strains and portions from the *Hymnal Noted* were sung by the choir and the initiated of the congregation, but what these were we cannot presume to say. At length the administration to the communicants took place in the form customary among the Ritualists, the priest raising the bread to his forehead as he gave it, and the prolonged service was brought to a close. A hymn followed the Benediction, during which the officiating priests drained off what remained in the cups, and, with gestures of reverence, replaced the sacred vessels on the credence table. We should have mentioned that there was a sermon on John xx. 1, the subject being the continuity of our present life in the future life, sin and sorrow only excepted. One of the preacher's illustrations was that in heaven the Lord's 'ever Virgin' Mother would sustain to Him the same relationship as on earth."

We (says the *Norwich News*) learn from correspondents in the dioceses of Hereford, Chester, Lincoln, Oxford, Winchester, and Ripon, that the restoration of the Palm procession on Palm Sunday has been largely made, and in many cases with a scrupulous following of the ancient English rite. In places where the procession with palms did not take place before the High Celebration, we are informed that the churches were decorated with palms, some of which, having been privately blessed, were afterwards reverently distributed to the faithful.

Mr. Taylor, of California, who has recently made a circuit of the world, visiting Australia and East Africa, is now in London, and his services have been attended with the same results as elsewhere. A correspondent of the *Revival* states, "At our large chapel (Wesleyan) in Queen Street, all the meetings are carried on with activity and energy—our prayer-meetings, class-meetings, cottage preachings, etc., being well attended, and enlivened by the fresh experiences of the new converts. . . . At King's Cross chapel, the spirit of importunate, earnest prayer has characterized all the efforts of God's people here. The congregation has greatly enlarged, our prayer-meetings are crowded to excess, and great good is being accomplished by the preaching of the Word. The weeping penitent has been found at the communion-rail crying for mercy. While God has been thus signally owning the labours of his servants in the sanctuary, He has not withheld his blessing from the more private means—the class-meeting. . . . At our mission-room, scarcely ever a sermon is preached, morning or evening, but what souls are inquiring, 'What must we do?' . . . . As a proof of what God is doing for us, at our quarterly meeting we had to record an increase of fifty-four members, with seventy-four on trial for membership.

Mr. Whitmore, of St. Paul's Presbyterian Church, Millwall, contradicts the report of the men refusing to work for wages under 7s. a-day, and gives a most harrowing account of their sufferings:—"The mass of the unemployed are unskilled workmen, usually engaged in the construction of iron ships. I saw large numbers of them on Monday, April 8, patiently waiting outside the gates of the Millwall Iron Works, hoping to procure employment, which I know they would have thankfully accepted at the rate of *seven shillings for two days*; and, if these had been taken on, hundreds more would have been ready and eager for employment on the same terms. Numbers of men have left Millwall, and have travelled—mostly on foot—to all shipbuilding yards in England and Scotland, returning weary and heart-sore to Millwall to their families, having been entirely unsuccessful in their search for employment. Almost without exception they return with the same testimony, 'There is no work to be had anywhere;' and this, I feel convinced, is the simple truth. Their condition just now is pitiful; heart-wearied and hopeless, without money and clothes, subsisting on the dole of pauperism, and unable to help themselves, often hungry, always

in debt, and, when sickness comes, having no strength or stamina to battle against it. I have seen one man lie dead with hunger and cold. I saw a woman of about thirty-five years of age, on Sunday, lying dead without a vestige of flesh on her; her frame was that of a skeleton with a yellow skin drawn tightly over it. I know another who is dying now, because he gave what he could get to his wife and children, and starved himself beyond recovery. Another I saw on Monday with his hand crushed by an accident; he had a poultice of stale bran, and when I asked him why he had not linseed meal, he declared he could not get the linseed meal, having neither credit nor money, nor things to pawn. The Mansion House Committee is dissolved, the East-end Committee has ceased to act, and the only refuge is the poor-house. I ask you if it is probable that men in the condition I have thus truthfully described would refuse to work for 6s. 6d. per day?

A writer, in the *Quarterly Review*, gives a sketch of the recent Mormon Conference. It was held in the Music Hall, Store Street, Bedford Square. It was mentioned with no small exultation that this gathering on the 7th of April, 1867, took place exactly thirty-seven years after that of the 6th of April, 1830, on which Joseph Smith formed his church of six members. The hall was well filled, especially in the afternoon and evening, with a congregation almost entirely of the lower class, a large number being women and children. The chair was occupied by Brigham Young, jun., "President over all the saints in Great Britain and Europe," and at present also commissioner for Utah to the Paris Exhibition. He is about to return, as is the custom with all the Mormon missionaries, to enjoy the comforts of Salt Lake City; and his successor, F. D. Richards, sat by his side. On his left was Orson Pratt: and the front row of the platform was filled by some seventeen presidents of branches, elders, missionaries, &c., men of the most commonplace and unintelligent aspect, but with faces marked by either stolid or smirking self-conceit. Brigham Young, jun., looks like a substantial yeoman, who has lived up to his privileges in the temporal good things of Zion. Orson Pratt has a very different aspect; his patriarchal beard setting off strongly-marked massive features, of which Lavater might have hesitated to pronounce whether they belonged to a face or a mask. "It is the very face of a false prophet," was the involuntary expression of our companion. London has ten branches (that is, congregations), 93 elders, 54

priests, 21 deacons, 1,030 members on the books, of whom from 30 to 40 are missing. We were struck with the fact that while 110 converts were baptised in the course of the year, 44 were excommunicated.

Dr. John Campbell, well known as a leading Nonconformist, and long editor of the *British Banner*, and afterwards of the *British Standard*, died on the 26th March. He was born not far from the town of Dundee in 1795. He came to London in 1828, and soon afterwards was invited to fill the place of the celebrated Matthew Wilks in the Whitfield Tabernacles of Moorfields and Tottenham Court Road. He published various books; amongst others, *The Martyr of Erromanga*, and *The Memoir of David Nasmyth*, the founder of city and town missions. He took an active part in the efforts used against the Bible-printing monopoly of the Queen's printers. In 1848, he established the *British Banner*, having previously established the *Christian Witness*, and the *Christian's Penny Magazine*. Having given offence to various members of the Congregational Union by his emphatic statements, he established later the *British Standard* on his own responsibility, which he conducted till near the close of his life.

A deputation recently waited on the Directors of the Brighton and South Coast Railway Company with memorials against Sunday excursion trains. The memorial from Hastings was signed by 403 magistrates and clergymen of Kent and Sussex. The memorial from Brighton was from a public meeting in that town. A third memorial from Dover, with 394 signatures, was ready, but could not be presented in consequence of an informality in its wording. This also was signed by magistrates and ministers only. The deputation was received with politeness, and listened to with attention, but no hope was held out that the prayer of the memorial would be granted. When the last memorials of this kind were presented to the Board, the shares of that line were at 126 per cent., now they are quoted at 67.

## Scotland.

(From our own Correspondent.)

THE proceedings of the Union Committee to the end of March have been published. The subject of chief interest was the queries put by the Free Church Committee as to the making a free question of the lawfulness of State endowments. It was decided by a majority of 15 to 3 that neither the queries nor the answers be at



present inserted in the ordinary minutes, as prepared for publication. The following resolution was agreed to: "After comparing the statements in the several formulas and questions put to office-bearers at ordination and admission, as well as to students previously to their being licensed as probationers; and, after conversation thereanent, the joint committee hereby record their gratification in finding that there appears to be no intended difference of meaning in the diversity of expression in adhering to the Westminster Confession of Faith, and that there does not appear to be any difficulty connected with that diversity as to an agreement by the several churches in a common formula. In this finding, the committee do not embrace any definite conclusion as to the manner in which the views of the several churches on the subject of the relation of the civil magistrate to religion and the church are at present expressed in their respective formulas, or in which they ought to be dealt with in the formula of the proposed united church." The committee resolved to hold their next meeting on Tuesday, the 30th day of April.

In both the Edinburgh and Glasgow Presbyteries of the Free Church, long discussions have taken place on the subject of union, Drs. Begg and Gibson taking the leading part in the urging of delay. The motion of the former was carried in the Edinburgh Presbytery by a majority of 26 to 19. It was to the following effect:—"That the General Assembly should be overtured to give no deliverance on any branch of the question of union with other churches until the existing inquiries under all the heads of the programme are laid before the church, and the Assembly is enabled to take a conjunct view of the whole question." Dr. Gibson in Glasgow submitted an overture to the effect—"That care be taken that in any future action on the important subject of union, the whole principles of this church, as contained in her authorised standards, should be preserved uncompromised." Dr. Buchanan opposed such a caution as unnecessary. He quoted from a statement published by the late Dr. Cunningham in the *New York Observer* in 1845, to show that he considered the Church and State question to be subordinate to others of more importance. Dr. Cunningham said:—"1. That with the views we entertained, we could not say that we never would, in any circumstances, enter into alliance with the State, and receive State assistance. 2. That we never would receive State assistance upon any terms or conditions, expressed or understood,

which were in the least inconsistent with the free and full exercise of all our rights and liberties as a Church of Christ. 3. That we could scarcely conceive any thing more improbable than that the rulers of Great Britain, or of any of the kingdoms of this world, would be willing to give assistance and support to a church upon terms and conditions with which it would be lawful for a Church of Christ to comply, and that this improbability was so great as practically to amount, in our judgment, to an impossibility. 4. That even if the State were to make to us proposals which, viewed in themselves, involved nothing that was in our apprehension inconsistent with the full recognition of all our rights and liberties as a Church of Christ, we would attach very great weight in deciding upon them to the consideration of the way and manner in which our acceptance or refusal would bear upon our relation to other Churches of Christ, as there is good reason to believe that the maintenance of a strict relation between the Churches of Christ in a community would have a more important bearing upon the interests of religion and the welfare of Christ's people than anything the civil power could do." Dr. Gibson's overture was lost by a majority of 16 to 34, so that the two Presbyteries have come to opposite decisions.

Dr. Lee continues in Grey Friars, Edinburgh, the use of his written form of prayer; and this having been prohibited by the General Assembly of 1866, the case is likely to cause much agitation at the approaching meeting of Assembly.

Dr. Candlish, at the closing of the session of the Free Church College in Edinburgh, delivered, as Principal, an address. The subject was Liturgical Worship. He attempted to show from the history of the early church that liturgies were unknown till a later period. As to the argument for written prayers from written sermons, he said: "If I read the same sermon, composed or adopted by me, from Sabbath to Sabbath, for any considerable length of time—the sermon being printed, and in the hands of the people, who thus go along with me in the reading of it—that would be a case in point and an argument from analogy in favour of using set forms of prayer. I think there is a distinction between prayer and preaching that it is important to notice here. Prayer is my speaking to God in behalf of the people; preaching is my speaking to the people on behalf of God. At first sight, the former would seem to be the more solemn and awful exercise of the two;



and in one view, as regards the awful majesty of the august Being whom I address, and the responsibility which we, the people and the pastor, incur as to addressing Him aright, it may be admitted to be so. But in another view the reverse may be seen to hold true. To be the mouthpiece of my fellow-men in their appealing to God is not really so delicate and difficult a function as, if I adequately conceive of its meaning and issues, to be the mouthpiece of my God in his appealing to them."

Accounts are given of the progress of revival in Biggar, Lesmahago, Aberdeen, Johnstone, Paisley, Alloa, and the Orkneys. In the mining districts, especially of Lanarkshire, much revival influence continues to be experienced.

### Ireland.

(From our own Correspondent.)

THE month of April has been signalised after old wont by meetings of the various religious societies in connection with the church of England and Ireland; not perhaps so largely attended as on many previous years, but with reports, on the whole, more encouraging, and betraying zeal as ardent. The *Hibernian Bible Society* has received for the past year £4,596, and issued 57,185 copies of the Scriptures. Its support has been chiefly drawn from the South, while its benefits have been equally distributed over the island. During the last five years, Ulster has contributed 4,844*l.*, and received 109,694 copies of the Scriptures; while Leinster, contributing 4,882*l.*, had received only 37,034 copies, about a third of the supply for the northern province. The reasons that partly account for the disproportion—the larger number of Protestants in Ulster, and the existence of another Bible Society supplying Bibles with the Scotch version of the Psalms—have been alleged to be rather reasons for increasing the contributions from the North, as a district more penetrated with the love of the word of God. The *Sunday School Society* reported that their schools were 2,525, attended by 194,172 scholars, and taught by 18,136 gratuitous teachers: of the children 127,924 were reading the Bible, only 95,349 were receiving instruction in day schools, and 5,800 were above the age of fifteen. There is an increase on the year of six schools, a decrease of 925 scholars, and 316 teachers. Of the schools 696 had received gratuitous assistance, and 388 more had been supplied with books at reduced

prices; the total number of books being 32,054 Bibles and Testaments, 2,856 portions of Scriptures, 15,832 elementary books, and 179 concordances, besides class-books, Scripture cards, &c. Since the Society was established 58 years ago, it has supplied 1,527,105 Bibles and Testaments, 367,518 portions of Scripture and Scripture reading books. It was urged that, as more than half the children attended one of the Sunday Schools separate day and night schools should be established, that the Sunday school teaching might be exclusively religious. The income of the *Protestant Orphan Society* for the year amounted to 5,518*l.* or 542*l.* in excess of 1866; and it supports 445 children, making a total of 1,887 provided for since the founding of the society. It was stated as an encouragement that 460 orphans had been given up to their friends, who by better circumstances became able to support them, and that in 38 years the society had been the means of preserving 6,740 Protestants. The *Orphan Refuge* has an income of 1,763*l.*, an increase, also, amounting to 51*l.* on the year preceding. About 300*l.* of the sum was the result of a special appeal during the prevalence of cholera, a crisis which the society met in a manner that leaves nothing to regret. The number of children supported is 218. Though the *Church Education Society* reports some schools removed and placed under the National Board, the language of its report is hopeful. The income exceeds the past year by 464*l.*, and amounts to 45,619*l.*; and, though the number of children is not so great as formerly, there are 67,277 in the roll of 1,510 schools, and classified—as of the Established Church 46,704, other Protestants 12,608, and Roman Catholics, 7,855. While acknowledging the disadvantage of depending upon voluntary rather than State support, the Committee see no reason to depart from their first principles: and the Bishop of Ossory expresses the same opinion, notwithstanding that prospects were dark in some respects and trials might be in store. Lord Clancarty, who took the chair, was thankful that none of their children or teachers were connected with the recent outbreak. The state of the country, the ignorance of the peasantry, the superstition of the masses, the disaffection that overspread the land, was a fair evidence of the *advantages* that had been derived from 35 years of the national system. The Bishop of Tuam held that the recent disturbances were the legitimate fruit of the system. Any attempt to reconcile them with State Education, he warned



them would be the voice of the charmer. Their ordination vow would prevent them joining the National Board. The system was *monstrum horrendum, informe, ingens, in lumen ademptum*. But Lord Clancarty, though he thought the National schoolmasters were the secretaries of rebellion, yet hoped that if the Government made concessions they would be favourably met; and Mr. Warren, the Solicitor-General, thought it was the duty of the society to suggest to the Government some possible compromise. The Report of the *West Connaught Endowment Society* referred to many reasons for a disappointment of their hopes, and that instead of an additional endowment they have not four-fifths of the 2,500*l.* necessary for one; yet they rejoiced that when this eighth endowment was completed half their work was done, and 20,000*l.* was set apart for the advancement of the Church in Connaught. The Bishop of Tuam took occasion to correct some statements put forward in a pamphlet by the Bishop of Down, who sought to show the necessity for a redistribution of Church revenue in close accordance with population, and who stated that between 1826 and 1864 the number of benefices in Tuam have decreased from 77 to 72, and the number of clergy from 98 to 96, so that the average amount for benefices in populous Down and Connor was 225*l.*, and in unpeopled Tuam 241*l.* The figures, according to the Bishop of Tuam, stand thus—the benefices have increased from 50 to 82, the clergy from 78 to 99, so that the proportion of income was in Tuam only 212*l.* The meeting of the *Church Missionary Society* was addressed, amongst others, by the Archbishop of Dublin, the Bishop of Carlisle, and the Dean of Cork, and reported an income from Ireland of 6,056*l.*, being an increase on the previous year of 510*l.* The clerical breakfast in connection with this society was addressed by the Bishop of Carlisle upon the necessity of sound doctrine in working for God. Meetings were also held for the *Jews' Society*, the *Colonial and Continental Society*, which reported an Irish income of 416*l.*, the *Society for promoting Female Education in the East*, the *Society for Missions to Seamen*, and others.

Notwithstanding the slight diminution of the number of Wesleyans in Ireland, they have raised 5,500*l.* for their Missionary Society, an increase of 762*l.* in last year. The American—United States—contribution to the new Wesleyan College, in Belfast, is expected to reach 50,000 dollars, independent of the grant from Canada. And it is expected that the 1,500*l.* proposed to be raised for

a college scholarship, to perpetuate the memory of the Rev. Robert Wallace, who died while pleading the cause of the Irish Wesleyan Church in the States, will be contributed before the next conference. Mr. Hargreave and Mr. Wilson, formerly missionaries in Fiji, have been addressing the Wesleyans through Ireland.

The question of a mission to China is still before the Presbyterian Church in Ireland, but no practical steps have been taken; and the Board of Missions is anxiously strengthening the Indian Mission. An additional home missionary is to be sent to Tuam; while a site for a church has been taken at Killarney, and a church has been opened at Enniscorthy. The propriety of including Italy in the field of the Jewish mission, is yet in debate. Mr. MacFie has made a donation of the works in Clark's Foreign Theological Library to various home mission stations of the Presbyterian Church in Ireland; and Mr. David Drummond, of Dublin, has presented the theological students, to the number of over fifty, with the Rev. Henry Wallace's book on *Representative Responsibility*, one of the most thoughtful and masterly of recent works in theology. The Church is also making a vigorous effort to raise the income of its ministers to a standard more in harmony with the requirements of modern life, and the position of a clergyman.

The *Dublin Young Men's Christian Association*, in connexion with the Established Church, reported at its annual meeting 553 members, having 47 affiliated societies, making a total membership of 2,500, a library of 3,000 volumes, and a lending library of a thousand. Prizes were given in theology, Scripture, history and politics, and, among other classes mentioned, was one for Hebrew. Although the lectures last year showed a loss, they are to be attempted again, and with such men as Mr. Smiles and Dr. Russell of the *Times*. The Primitive Association also held its annual meeting, and presented a very satisfactory report of a large attendance, and of much Christian work done. Instead of suffering by the formation of other and powerful societies, it has gained and exercised an independent and wholesome, because directly Christian influence. A valuable report on Church Extension has been presented to the Presbytery of Belfast, from which we gather that there are 20,000 Presbyterians in that town unconnected with any places of worship. To remedy so great and growing an evil, it is proposed to build at once five churches in specified districts; and, besides those, to have three mission

churches erected in destitute localities, and whose ministers shall be secured a sum of not less than £200 a year each. This arrangement is to be considered as only an advance to the solution of the question, for the town is increasing at so rapid a rate, that the efforts to overtake the careless and destitute must be continuous. The report was very warmly received, and it was stated that the sites for the churches would all be secured by some laymen who undertook that responsibility, that an offer had been made of £200, and another of £100 to every mission church built, and a third person has offered 25*l.* a year to the endowment of the church first built. The *Belfast Parochial Mission* is an effort for the same end, and pursued by the Establishment with much the same agency already employed in the better known *Town Mission*. Three clergymen are already employed, a fourth is expected, and five districts are in as much need as were these four. The subscriptions to the mission amount to £348.

The present lull in political excitement is only broken by occasional utterances of the dignitaries of the Romish Church upon Fenianism. In addition to those already recorded may be given some extracts from a Pastoral of Dr. Leahy, the Archbishop of Cashel. "Fenianism," he says, "is a movement foolish in the extreme, and because foolish, therefore sinful in the eyes of Heaven. . . . I assert, then, two things without fear of contradiction. First, the movement has not the least chance of success; secondly, therefore it is a sinful movement. So long as England is the power she is, a Fenian insurrection, instead of doing any good for the country, could only make bad worse. It is a noble thing to die for country; but to get one's self killed or to kill others, with no result to an unhappy country than making bad worse—that is a sin, if ever there was one."

It is the hopelessness of the project that condemns it, not its unrighteousness. It is only because "convulsive efforts . . . make the power we struggle against tighten its grasp the more." Bishop Moriarty, whose denunciations of rebellion were echoed so warmly in the House of Commons, has pursued another branch of the subject, and discussed the endowments of Ireland. He examines the expediency of disendowing the Established Church. Its present position alienates the Romish Celt, and preserves the faith.

"There were some favourable circumstances which helped to the same result, such as the preservation of a language unknown to the

stranger, and a national character averse to a cold, bloodless worship, and to doctrines or denials which deprived religion of its heart. But we must state our solemn and certain conviction that in the hands of God an iniquitous ascendancy was changed into a principal and a most effectual means of deterring our people from apostacy when every human motive urged them to it, and when they had neither priests nor schools to teach them its deep sinfulness."

Dr. Moriarty considers that the Church disestablished will be disintegrated, that it has been held in shape by endowment, "as bodies though lifeless are preserved in ice," and when the ice is withdrawn decay will set in. He suggests that the Church revenue should be paid into the imperial treasury, thence to be paid out again to the different ecclesiastical bodies, according to their numerical strength. Confident of the strength of his party and his plan, he looks forward to see a large part of the disendowed Church fall away into infidelity, a still larger return to the bosom of the one mother.

"Many of the Protestant clergy have the zeal of God, though not according to knowledge. Many amongst them are serving God according to the light vouchsafed to them in simplicity and sincerity of heart. They pray, and prayer with correspondence to grace must result in union with the Church of Christ. In the sister country we witness now, and we have witnessed for more than twenty years past, the most extraordinary phenomenon that the history of religious life presents—a spontaneous growth of faith in the very bosom of a heretical communion. Resting on the Apostle's word—that faith comes by hearing—we were inclined to think that conversion could be wrought only by the Apostolic action of the Church of Christ. But we have seen men who held no intercourse with Catholics, who were estranged from us by every circumstance of their position, who openly and vehemently expressed their hatred of the Catholic Church as they apprehended it, gradually grow by study, and thought, and prayer, to the full measure of Catholic truth. Some day, when in their walk of life the embodied form of the Church appeared before them, they found to their amazement that they too were Catholics. Like those who in childhood were torn from a mother's arms, but whose dream of life was a longing desire to see her face again, they recognised, when they saw her, the true mother of their souls, and they rushed to her embrace. This extraordinary movement is still



going on. Some years ago it had a more imposing intellectual form, when, with the silent, unruffled grandeur of an ocean wave, it swelled up from the depths, and, slowly advancing towards us, bore on its crest and deposited on our shores the noblest minds and truest hearts that ever bowed before the Divine authority of the Church—such men as Newman, Wilberforce, Faber, Ward, Manning, and the host of learned ecclesiastics and laymen who followed these great leaders. At the present time we see a movement not so intellectual but more popular. We see many zealously striving to restore the outward forms of the Catholic Church, forms essentially connected with her doctrines, and which for the multitude are the chief distinguishing marks of separation. Thus, very strong and inveterate prejudices are gradually broken down; at the same time literature, architecture, archæology, are making their own converts, and multiplying the paths of that comitum where we meet in the fold of Christ.”

Some writers of his own party have attacked his plan, and he has defended it on the grounds that he would have the sum “paid to Ecclesiastical Commissioners, electing our own episcopal body, and totally uncontrolled by Government.”

This question of endowments has come also by overtone into some Presbyteries, and elicited enough warm and earnest discussion to show that although the overtures should all be withdrawn, the subject is exciting deep interest in the country. One of the authors of the *Essays in the Irish Church*, proposes a general endowment; and this is the theory to which politicians cling with most favour. The reply of the united Bishops to the remonstrances from the laity against any introduction of ritualism is couched in the following decided language:—

“And we are happy to be able to say, each for his own diocese, that within our knowledge no cases of excessive Ritual exist in this part of the United Church. We trust this happy state of things will, by God’s blessing, long remain. But, if it should be otherwise, we can assure you that we are fully prepared to use all the authority and influence that we possess to discourage and resist all changes in the manner of performing Divine service, which are contrary to the spirit of our Reformed Church; above all when, under cover of such changes, it is sought to give a sanction to doctrines which our Church has expressly repudiated and condemned.”

## France.

(From our own Correspondent.)

BE not deceived; the drawing together of the world in the Paris Exhibition is not peace. The nations meet, it is true; but it is in the *Champ de Mars*. A quivering is felt, as though peace were hovering to leave us; a vibration in the political air as of armies bristling to battle. Still, lose not sight of the great *federative* thought; when matters are at the worst, then will the time be mature for this grand conception; bloodshed may or may not be again perpetrated first; but matured and established it will be, with or without Garibaldi’s *Santissima Carabina*! The triumph of Napoleon would be to bring it in with peace. *The Empire is peace!* The perfect self-satisfaction of the governing powers, as expressed by the responsive ministers before the Chamber, astounds the public; but, to the mass of the nation, a bold assertion stands for proof. The new recruiting and army modifications have thrown some alarm abroad; France is far behind England and some other nations in her increase of population; and to diminish it still more by restraining from family life a larger proportion of young men seems disastrous. O, for a raising of the moral tone! But it is sinking, sinking, ever sinking; and on looking around we see but palliatives. O, for the fishermen of Galilee animated by the Holy Ghost, to sound the gospel of the grace of God through the length and breadth of the land! Those who work among souls know the need; they yearn, they weep over it, but they lack the power, the faith, the tongue of fire! The powers of the nation feel it, and the Exposition itself is looked to with hope in the peril.

The Exposition! It is beginning to become an object of real interest. It was so long an “airy nothing” to the great public that all Paris seems in a degree surprised to find it actually has a “local habitation.” Masons, carpenters, and other craftsmen are in the park, trying the patience of exhibitors to the very utmost; but still, much is finished, and a bright April sun sparkling upon domed roofs, glittering on golden devices, fluttering with innumerable flags and banners, dancing in sprightly fountains, gives life and animation to all. Within and without, every means has been used to make this wondrous spot an epitome of the world—a most instructive as well as entertaining exhibition of all that art and science and industry can do for man. And, for fear in his self-sufficiency he should rest in his own

works, and sink down to the very bottom of the perilous steep of the present age—materialism—a space has been allotted for the Lord's own gracious call at the very entrance of the park. This is not fortuitous; it is a deliberate inculcation of the fact that art, science, industry—in a word, civilization—without the revealed word of God, only hurries men into an abyss of demoralization and perdition. It made our hearts thrill with joy this day to know that the noble Commissioners, originators of this arrangement, were present when the Earl of Shaftesbury, unwittingly, perhaps, flung the bright reflection of their own words to the public in noble gratitude and admiration; and when M. Guizot, at their known desire, took up the theme of religious liberty, never yet to this extent demonstrated, and owing not to such and such great powers only, but to the efforts of human faith for ages past. But take ye heed! What would be religious liberty without *religion*?—without the religion revealed by God himself. It is impossible that religious liberty should turn against religion; it is equally designed for those who believe and those who believe not, but victory shall remain to Christian faith, for which the first martyrs died, for which the reformers bled; for Christian liberty is not to compel by force, but to conquer souls to God. Liberty *must* turn to the good of faith, and in the end will show itself the greatest benefit men have received of God. General Baron de Chabaud-Latour had said the Conference Hall was an evangelical effort made for the exhibitors, workmen, and other inhabitants of the Champ de Mars! and well deserved homage was rendered to M. Leplay, the Commissary-General of the Exposition, for the kindness with which he had tended and surrounded these Christian works, as representing the spiritual element in the midst of a materialistic age. But quickly the field was expanded, and speaker after speaker rejoiced in the world-wide use of the hall for religious and philanthropic purposes of universal interest. Prayers, praises, and solemn song interspersed the varied speeches, among which were heard loving words from the venerable Guillaume Monod, from the Rev. E. Forbes, Bishop Stephen, of Philadelphia, Dr. Eldridge, of Detroit, Dr. Steane, Pastor Valette, and Pastor Fische.

On leaving the Conference Hall, the public dispersed around the Mission Hall, in which are arranged the various missionary trophies of America, England, France, Moravia, &c.; they cast a pleased but passing glance at the noble

British and Foreign Bible Store of treasures, and the models of the Tabernacle and of portions of Jerusalem among the Hebrew antiquities; some of them saw the passers-by eagerly accept little books from the popular publication kiosk, and others lingered around the glorious bible stand, whence streamlets of water of life flow all day long to whoever will! *Sixty thousand* portions of the bible have been given in various tongues since the 1st of April from this spot.

Now we call upon our Christian brethren for praise; help us to praise our God for his marvellous loving-kindness; surely never was such opportunity given, and freely, liberally given, and increasingly given, to spread abroad to the world's remotest ends the knowledge of our Father's love. We entreat also their prayers, for I need not say the constant watchfulness, the tact, the wisdom, the soundness of mind, and the high order of Christian tone needed for every department of this work. Who is sufficient for these things? Our sufficiency is of Christ. Ever pray, then, for us!

An extremely interesting feature in the Exhibition, so far as regards British and American exhibitors, is the Sunday rest of men and machinery. This was agreed to in a full meeting held on April 3, in which the following resolutions were passed, and subsequently fully acted upon:—

"At a meeting of British, American, and colonial exhibitors, held upon the evening of Wednesday, April the 3rd, 1867, it was resolved—

"1st. That this meeting of British, American, and colonial exhibitors is of opinion that the services of attendants in their several departments should not be required on the Lord's Day, and they trust that their fellow-exhibitors will unanimously agree in carrying out this resolution.

"Moved by Mr. H. Stewart (Hancock & Co.)

"Seconded by Dr. Eldridge (America).

"Supported by Dr. Honeyman (Nova Scotia).

"2nd. That this resolution be forwarded to the British and American Executives, with the respectful request that their influence be kindly given in support of it.

"Moved by Mr. John Neal (Jeweller).

"Seconded by Mr. E. H. Carbutt (Vulcan Iron Works).

"T. WEYLLAND, Hon. Sec."

The successor of the venerable President Juillerat in the Reformed Church of Paris is Dr. Grandpierre, who obtained sixteen votes against four, of which two were given to Pastor Coquerel,



and two to Pastor D'Hombres, and two blanks. I need not add that Dr. Grandpierre is the firm orthodox champion who has stood an hundred fights. On the other hand, the Government have reversed the decision of the Consistory of Caen respecting the electoral test of asserting one's faith in the apostle's creed, and leaves the elective franchise again without a test, to the satisfaction of the Rationalists.

### Belgium.

(From our own Correspondent.)

WHILE the Chamber of Deputies is discussing a bill for the extension of the suffrage, which affords a momentary cessation of the usual skirmishes between clericals and liberals, a new question has been raised, which, from its bearing on religious matters, is deserving of notice as another sign that the breach is widening between public opinion and religion as represented by Roman Catholicism.

Although the Belgian Constitution guarantees to the fullest extent the liberty of religious opinions, the oath taken by witnesses before the courts of law includes an invocation of the Divinity—"So help me, God;" and, in some cases—"So help me, God, and all the Saints." Can such a form of oath be enforced according to the letter and spirit of the constitution? Are those who profess not to believe in God, to incur penalties for refusing to use such a form? Such is the point on which two or three of the minor courts have given conflicting decisions. It has been referred to the Court of Appeal of Liege, which has reversed the judgment of the Correctional Tribunal of Namur, and declares that the witness who shall refuse to take the legal oath shall be proceeded against for contempt of court, seeing that he cannot be heard until he shall have accomplished that formality. It is probable that the matter will not be allowed to rest here. If it is unjust to oblige a Protestant to appeal to "all the Saints," why should a free-thinker be forced to appeal to the Divinity in whom he does not believe? It cannot add to his credibility; it may show him to be ready to sacrifice his principles to his interest; and it cannot be supposed that where there exists liberty of opinion, the law can hold a man to be unworthy of credence and incapable of being heard as a witness, because he exercises the right, which no one denies him, of practising atheism. A Catholic writer argues that it is of the nature of an oath to be an appeal

to a higher power, and that the words "*je jure*" imply an acknowledgment of the Divinity. If so, it may be asked, "Why not rest satisfied with the words that imply it, instead of imposing penalties on those who, taking a different view of their meaning, do not object to make use of them, but do object to the formal statement of a belief which is not theirs? In France the Cour de Cassation decided long ago that it is not lawful to impose on any man a form of oath opposed to his religious convictions. The way to combat the incredulity which is making such deplorable progress is certainly not by rendering it penal to abstain from an insincere profession where private interests are at stake.

The Congress of Students met this year in Brussels, and presented a pleasing contrast to the boisterous meeting held last year at Liege, when it will be remembered the most extreme republican and atheistic opinions were openly professed. This time they kept strictly within the limits of the programme, and it was made a rule that for the future political questions at least should be excluded from their discussions. It is a question what advantage is likely ever to result from meetings such as these; at any rate, it is a healthy sign that the majority of the members strenuously opposed the attempts made by one or two French students to renew the disgraceful scenes that created such a painful impression last year.

The *Chrétien Belge*, referring to the strike and consequent riots that took place last January, in the neighbourhood of Charleroy, says:—"The blessed fruits of our work were never shown more evidently than on this occasion. The violence of the workmen was most particularly felt in some communes which we are evangelising. The rioters committed every possible depredation and excess; but the Protestant workmen took no part in these disgraceful proceedings. If the Gospel were not veiled to those who perish, worldly men men would see the finger of God in a fact like this."

And the pastor of Roubaix, where similar disturbances took place more recently, writes as follows:—

"Not one of the members of our Church took part in the riots we had here. In the manufactory where they began, not one of our people happened to be there at the time, most of them having met to attend a funeral at a distance from the town. When, therefore, the rioters laid wait for their comrades as they left work to induce or force them to join them, our friends, were, through

the fatherly goodness of God, out of the way of being led into trouble. The next day I called on all those who might be exposed to temptation, and exhorted them to remain quietly at home, and not to dishonour the Gospel by joining in acts contrary to the will of God. All the time the troubles lasted, I did not cease visiting them one after another. When I found several assembled, I read the word of God, and we sang a hymn together. By the goodness of God, I can therefore say, with sincere thankfulness, that not one of our people took part in the disturbances, not one was brought before the police."

### Germany.

(From our own Correspondent.)

I WILL commence my letter this month with a reference to an article in the *Gartenlaube*, a periodical whose general features resemble *Once a Week*. This said periodical, which teaches and preaches continually rank materialism and atheism, has a circulation of upwards of 200,000 copies, and is doing, unhindered, an immense amount of mischief. The periodical, which was started for the purpose of supplying healthier nutriment, "*Daheim*," does not make its way very fast, and that chiefly because it is supposed to be rather religious. Yet its religion is of a very mild sort. It falls between two stools:—some deem it too pious; others blame it for not being pious enough. The article in question is one on Uhlich, the leader of the *Free Associationists*, to whom I have repeatedly referred, and is headed "An Apostle of the Truth." Father Uhlich is ranked amongst the spiritual heroes who devote their lives to the promulgation of great truths; to freeing humanity from darkness and superstition. We are told that, even as a boy, he said that it was necessary to use one's reason on Christianity; at a later period he became a Rationalist. From Rationalism he advanced onwards to the point of maintaining that facts of nature and of the human mind are the foundations of religion, and that there is no personal God outside of the world, God being in the things themselves. The last great truth to whose recognition he has arrived is that man is of like origin with plants and brutes, and cannot exist apart from the body. This is the apostle of the *Gartenlaube*, and this is the kind of poison greedily drunk in by the readers of the 210,000 copies regularly circulated every week! A sad, sad sign of the times!

The *Moon Blind Association* (so called from its

adoption of Moon's system of printing the Bible for the blind) is steadily pursuing its way, and doing a large amount of good. The regular increase in its income shows that it is being appreciated in Berlin:—in 1861, 77 thalers; in 1862, 184; in 1863, 281; in 1864, 324; in 1865, 381; in 1866, 509. The Scriptures circulated, which now comprise nearly the whole of the New Testament, are printed by Mr. Moon in Brighton, by his very cheap and ingenious method, and a stock of them is regularly kept on hand in the depot of the British and Foreign Bible Society, which, besides thus facilitating their sale, has also repeatedly aided Mr. Moon in other ways. The Society employs a blind teacher, who instructs his fellow sufferers in reading, holds prayer meetings, visits the sick, and seeks in every possible way to relieve suffering and save the soul. Upwards of ninety blind persons came under the influence of the Society and its deacon during the past year. One of the most cheerful features of the work is the regular walks taken by the blind during the summer months to various points outside the city, when hymns are sung, addresses delivered, and simple refreshments provided. At Christmas a large number of presents were made, consisting of articles of clothing and so forth, to the blind at a public meeting. It is intended eventually to enlarge the operations of the association, and to endeavour to find employment for the blind in the manner followed in Holland. May God prosper the blessed work.

On the King's birthday a letter appeared in the public papers here, addressed by his Majesty to the Cultus Minister, Dr. Von Müller, announcing his will that the building of a new Protestant cathedral shall be proceeded with in Berlin. The foundations of a new cathedral were laid many years ago, during the reign of Frederick William IV.; but the building was interrupted. The present *Dom* is an unsightly pretentious edifice: and the beginnings of a new *Dom* which partly surround it, do not do much credit to Berlin. I, however, for my part should have been much more rejoiced had the King resolved to commemorate the mercies of the year 1866 by building at once twenty new small *peace churches* in Berlin, instead of one great cathedral. Cathedrals are alien from the genius of Protestantism; and in a city like this, where there is so lamentable a lack of places of worship, the little money that there is for religious purposes should be more practically expended—expended more in accordance with the actual needs of the people.



The movement for supplying *Herbergen* or lodging-houses for travelling journeymen of the various trades, conducted by Christian men and under Christian influences, is making progress; and the existing Christian *Herbergen* are almost universally acknowledged to be infinitely preferable in every respect to the old ones: this is acknowledged, even by those who care nothing whatever for the Christian element. Many of the old ones have to be given up where the Christian ones have been opened. In proof of the acceptability of the Berlin *Herberge*, for example, I may mention that upwards of one-fourth of the journeymen who visit Berlin are said to lodge there. A committee has accordingly been constituted for opening another in a different part of the city. One, too, has been commenced under very promising auspices at Breslau. Pastor von Cölln, formerly in Belgrade, has the superintendence of the house in which the *Herberge* is situated, and is also superintendent of a City Mission movement that has been commenced. It is proposed to purchase a house, which, besides affording accommodation for the *herberge*, shall also contain rooms for young men's Christian associations, and so forth. With Pastor von Cölln's energy and zeal there is little fear that a good work will be done in Breslau.

The *Sunday School* movement is gradually making progress, though not so rapidly as its friends desire. There are now 10 schools in Berlin, and 31 in other parts of Germany. The Berlin schools contain 3490 children, with 284 teachers; the remaining schools 2746 children, with 260 teachers. Those outside of Berlin are principally in South Germany, where they have mainly been promoted by Mr. Brockelmann, who works with the generous assistance of Mr. Woodruff and friends in America, and of the Sunday School Union in England. There is scarcely another department of Christian effort which so much deserves encouragement as this; and those who have felt the value of Sunday schools in England ought to contribute to the fund which is being raised by the Sunday School Union for the prosecution of the continental work. I, for my part, see no other way, humanly speaking, by which Christianity and the Church can *regain* their hold or *gain* a hold on the population of Germany and the continent generally.

#### REMARKABLE AWAKENING AT LUBECK.

Mr. Freitag sends the following account of the working of God's Spirit amongst the children of

the members of the church at Lubeck to Mr. Oncken, of the Baptist Mission at Hamburg:—

"You are aware how discouraging have been our prospects here: deeply feeling this, I was led to look back to the past, and knowing that Jesus is the same yesterday, to-day, and for ever, I felt the change must be in myself. The Spirit of the Lord, I thought, is surely as mighty here as in Königsberg; and I sought earnestly to grasp 'the Sword of the Spirit,' and, with the little flock, I besought the Lord to make it effectual.

"On the following Sunday evening at the prayer-meeting in my own house after the service, some were led to feel that they belonged not to the flock of Christ and had no home in heaven.

"On Monday we held our missionary prayer-meeting and compared the state of our own mission field with those of our brethren at a distance. Rejoicing that even we had not been wholly forsaken, but that five precious souls had been added to us during the year, we read together John xvi. 23, 24: 'Verily, verily, I say unto you, whatsoever ye ask the Father in my name,' &c. This sufficed us, and we resolved that our watchword for the year should be, 'Ask in Jesus' name.' We began by united prayer on behalf of our own children, and all went home full of hope.

"On Tuesday evening, I was at home studying 2 Sam. v. 22—25. 'When thou hearest the sound of a going in the tops of the mulberry trees, then thou shalt bestir thyself: for then shall the Lord go out before thee to smite the host of the Philistines.'

"As I thought over it and sighed, I exclaimed: 'O Lord, let this soon come to pass in our experience.' Just then some one knocked at my study-door, and the eldest son of one of our members came joyfully in, exclaiming 'I have found the Lord Jesus, and he has forgiven all my sins.' 'This,' thought I, 'is the sound in the mulberry-trees, and the Lord is gone out to conquer.' The young man went on to tell me how but a few weeks before he had given a promise to Louis R., the son of another member of our church, that he would never join us. 'But now,' he added, 'Jesus has had mercy on me, and I have already written to say I cannot keep my promise.' He said he had had no peace since the missionary prayer-meeting on Monday evening until he found it in Jesus. I rejoiced with him, and begged him to pray for his brothers and sisters. 'Yes,' he replied, 'and especially for Louis R.' We kneeled together in praise and

prayer. The next day Mathilde H., his eldest sister, came joyfully to me with the same tale; she had been all night in prayer, and joy and peace came with the morning light. In the evening was our service, and sister H. related how, on hearing of the conversion of Anton and Mathilde, all her remaining five children had begun to pray in earnest; she had left them praying together with a young friend who was with them. We parted, and the next morning my wife came to my study with a beaming face, and in the lower room I found the two next sisters of Anton, girls of 12 and 14 years of age, rejoicing in the Lord, and desiring publicly to profess his name with their elder brother and sister. Our hearts were filled with praise, and we were encouraged to pray still more.

"I then went out with my lean tracts, and everywhere I found that the Lord had gone out with his hosts and the Philistines were fleeing before him. In one house I held a prayer-meeting, and told the people all that had occurred, and then I called on the mother of Louis R. Her daughter Doris, who was confined to the house by illness, heard all; and, at the mother's request, we all prayed together. Doris wept bitterly, and rested not till she too found joy and peace in believing. Of this I heard afterwards: also that her younger sister was praying too.

"The next house I visited was that of sister E—. She told me that her daughter was awakened to a concern for the salvation of her soul on Wednesday evening, while her mother was away at the prayer-meeting praying for her. On my return home, I found that another young woman had been there rejoicing in a newly-found Saviour. Oh, brethren, rejoice with us and pray still for us!"

At a later date Mr. Freitag writes again: "The Lord still goes on conquering and to conquer. This week, a man lately sunk in sin, especially drunkenness, came to me in great trouble of mind, comparing himself to the man possessed of the Devil, and anxiously seeking for mercy through Christ.

"Yesterday I was out with my tracts again, and visiting our members. Johanna—daughter of one of them—a child of twelve years old, told me, with calm joy, that after reading Isaiah xl. 11, she had prayed until Jesus had indeed taken her in his arms and had forgiven all her sins.

"Doris R.'s younger sister Emma, 14 years old, and Eliza E., both of whom I have before mentioned were at my house, when I returned, to tell

me what the Lord had done for their souls, and to express their desire to profess their faith in Jesus. Eliza said that on the Wednesday evening before named she had refused to go with her to the prayer-meeting, but half an hour after she left the house she felt very uncomfortable and began to pray. When her mother returned and told her all about the meeting, and how they had prayed for her, she felt still worse; and afterwards when she heard of the conversion of the four children of sister H. she became convinced that she would be lost for ever unless Jesus saved her. Then she prayed without ceasing till a full sense of pardon filled her soul. Emma R. said that when her mother returned from that Wednesday evening prayer-meeting and told her about it, she also gave her a little tract to read, entitled 'Home.' This took such hold upon her that she began to pray more earnestly than ever, and had indeed found Jesus.

"In the meantime, however, she had heard of the conversion of the other young people, and had visited them to ascertain the truth of all she heard; the more she saw how happy they were the more sorrowful she felt herself—but still she prayed, and her mother prayed with her, and now she too was rejoicing in Jesus.

"Last Lord's day was indeed a blessed day. The morning service was well attended, and the young converts, excepting one who was in service, were present. Such a week as that which had just passed had never before been known in the Lubeck church. Of the eight, five were still Sunday scholars, and two were so formerly. The youngest is 12 years old—the eldest 20. Never had we felt such joy before.

"In the afternoon I conducted the Sunday School. Twenty children were present. Seven had already found Jesus and rejoiced in Him, and they will pray for the others, till all shall be of one fold and one shepherd.

"The evening service was crowded. I spoke from the conversion of the jailor, and the Lord blessed the word. In the prayer-meeting afterwards at my house we finished the day with praise, and besought the Lord still to bless us."—*Quarterly Reporter of German Baptist Missions.*

### Poland.

Mr. G. F. ALF writes to Mr. Oncken from Podolle:—The grace of God be with you always. Although in my journal you will find an account



of my labours in Poland, yet, knowing your anxiety for our prosperity, I cannot but give you some additional information. While on the one hand the Baptist mission in Poland is making considerable inroad on the Romish Church, and the Lord is being glorified by the victory of truth over error, yet, on the other hand, you who know what it is to have "the care of the churches" will understand me when I say that with the numerous stations we have, much anxiety also falls to my share. During a recent journey I found irregularities of one kind and another had crept in at several stations, but with the help of God I succeeded in restoring order. At the same time it is truly refreshing to witness the zeal of many of the brethren in making known to others the truth in which they now rejoice. At Neudorf, for instance, we have a brother who, with great personal sacrifice, makes long journeys, "in season and out of season," inviting sinners to come to Jesus; so that, although only an artizan, he is already distinguished by the title of Baptist missionary.

Among the instances in which the Lord has given efficacy to the testimony of this brother, whose name is Wolf, let me relate the following.

In one of our strictly Roman Catholic villages, lived a young couple whose mother, having suffered in her mind, was very troublesome to the villagers, as well as to her children, by her outrageous actions. The villagers, in the ignorance, alas! too common here, declared the old woman to be possessed of a devil, and by general advice the children had their mother taken to a Roman Catholic priest, to entreat of him to exorcise the bad spirit. The priest left no means in his power untried. He received the confession of his aged visitor, administered the Lord's supper to her, and very liberally applied consecrated water to her. But his efforts were in vain, and she returned home in the same condition. Shortly afterwards Brother Wolf came into these parts. The people knew his preaching already to have caused a great change in the life of some who had been converted through him, and it was said, Missionary Wolf is the man; he can drive out the evil spirit. The aged mother, her daughter, and son-in-law, went in a conveyance to a place where Brother Wolf was, and the latter, hearing the state of the case, could only commit it in prayer to the Lord. He also read from the bible to his visitors, giving such explanations as he thought might be of service to all, and to our joy this visit resulted in the conversion of the

daughter. Her husband is now also earnestly seeking the Lord, and even their mother has become more reasonable.

Would not one imagine it almost impossible for anyone to be angry at such a result? Yet no sooner did the formerly consulted Catholic priest hear of Brother Wolf's "doings" than he summoned the young woman before a judicial court, and accused her of the sin of heresy and diabolical unbelief; however, as no actual transgression of the law could be proved against this young sister, she was allowed to depart. But the priest could not rest here; he considered it necessary to do something to prevent the mischief from spreading. So, with a crucifix and a flag in his hand, he proceeded through the village where the young woman lives. Here he administered a sprinkling of holy water to every house; yes, even to men, women, dogs and cats, indeed to all that came in his way. One exception, however, was made, and that was in the case of the house occupied by our sister. This house he anathematized, and bade the landlord expel its tenants.

But notwithstanding such alarming proceedings on the part of their highly revered priests, several Roman Catholics have become Baptists. Seven persons have recently left the Church of Rome, and three others are seeking the Lord in His word. One young convert, who evinces much zeal in spreading the truth, was taken to the altar by his priest, and there bade to repeat certain formula of prayers, but in vain. Another young man has a strong adversary in his wife, who is a bigoted Roman Catholic. Three years ago our enemies would, under the existing circumstances, have put a rope round our neck; but thanks to the Lord, the administration of justice is now somewhat improved.

On the 10th inst. I baptized five believers here in Podolle, who were received into the church. The meetings I have held have been all well attended, and it is the earnest desire of the brethren that an additional missionary might be sent here, to labour in the spiritually and physically fruitful and promising districts lying on the Vistula.—*Quarterly Reporter of German Baptist Mission.*

### Danubian Principalities.

#### PERSECUTION OF BAPTISTS.

THE following letter from Catalui contains a sorrowful account of the enmity and intolerance

of the Protestant clergy, and the carnal weapons with which they carry on the warfare.

"Last Saturday evening some of our brethren from Atmadscha went to visit those at Tschuckerow. Soon an officer from the Mayor came to them and endeavoured with rough words to drive them away again; but one who was formerly a leader amongst the persecutors, and now is one with us, rose in the midst of the little company and defended them. The officer then left without violence; but the Mayors of Atmadscha and Tschuckerow at once put themselves in communication with the Turkish authorities at Bobadi, and in connection with the clergyman of this place sought by every possible means to put a stop to the services. Our brethren were summonsed before the authorities, and false witnesses were brought against them—but all was in vain. Our gracious God inclined the heart of the judge favourably towards us, and he set all the prisoners free! The clergyman was now in rather an awkward position. The judge asked our brethren whether they too had a pastor? They replied 'Yes,' but that he was now away at Bukarest. 'Then,' said the judge, 'you had better wait till he returns, and then let the two pastors argue the case together, and do you keep to whichever faith is proved the best.' So they left the court rejoicing, but their enemies were greatly exasperated.

"The following Sunday some of these men went from Atmadscha to Tschuckerow to endeavour to set the people there against us, but the Lord again interposed. On their way through the wood they were attacked by robbers from Tscherkessen, and were obliged to return home with the loss of some of their clothes and other articles.

"Some of our brethren have since waited on the Pascha at Tuldscha, to beg that you might have liberty to come to Atmadscha. The clergyman was at once sent for, and in his presence orders were given that neither you nor we should ever be interfered with; the pastor objected, but the Pascha said, '*I command it.*'

"God be praised that now the door is opened before us?—Come, as soon as you can."

Brother Liebig in forwarding this letter remarks: "How gloriously has our Lord defended his little flock! I can clearly trace his hand in all this. The dear brethren here before they became themselves followers of Christ, willingly and hospitably received into their midst his persecuted servants from Russia, when they were driven out of their own country, and now they

realise the truth of his promise." Matt. x. 41.

"One incident that has recently occurred at Bukarest I *must* tell you. At a Conference of Lutheran Schoolmasters one of the two clergymen present proposed to them to give up in future the religious instruction of the children, and devote the time to entertaining them with fables and fairy-tales! *Not a single voice was raised in opposition to the proposal.*"—*Quarterly Report of the German Baptist Mission.*

## Italy.

### PROTESTANT MISSIONS.

If my letters on this theme convey the idea that any very demonstrative work is going on in this country, the impression will be erroneous. If the kingdom of God is coming here now, it cometh not by observation. But the little that is doing is not to be overlooked or undervalued. It may be that even mustard seed will yet spring up into trees of righteousness to overshadow the land.

The American Mission in Italy is under the auspices of the American and Foreign Christian Union. Its reports will furnish the statistics of their operations here, and I will not repeat them. It is, perhaps, not advisable to attract any attention to the points where they are labouring with efficiency, and some measure of success. But I may say that their plan is to establish, at commanding and convenient stations, a wise and energetic American missionary, who, with a knowledge of the language, is able to organize a corps of native colporteurs and teachers to reach the native mind by the means of printed books and schools, while the Gospel is preached by the missionary and assistants as he may find opportunity and aid. It is substantially the same system pursued in heathen countries. As this Italy is sending ministers of its religion to America, and Rome is doing her best to get spiritual possession of that new world, so we ought to labour earnestly to give this country to the Lord Jesus, to whom it rightfully belongs. And as the Americans have a peculiar faculty for getting ahead in the world, so their missions, here and elsewhere, take their character from the practical and energetic nature of the people they represent. And I have been assured here in Italy, that the natives express a decided preference for American missionaries over the Waldensians. Whether there is a hereditary antipathy against these interesting people, who have been hated and persecuted by the Romish Church from time im-



memorial, I cannot say; but it is certain that there is in all Europe, among the less elevated classes of society, a yearning for civil and religious liberty, and with this desire is always and everywhere associated the name and the charm of American independence. It is not strange that Italians love to be led by Americans, even in the pursuit of religious knowledge. They admire Garibaldi, and he represents America. They have heard of Columbus. The Florentines have statues and portraits of Americus Vespucius. Washington is the saint of liberty. And all these associations help to strengthen the hold which Americans have on the minds and hearts of this people. The mission to Italy deserves the support of the American churches. I have taken pains to inquire into the nature and progress of its work, and am satisfied that it is conducted with prudence and commendable energy, and that its efficiency is limited only by the means it has to enter upon the many fields of useful labour that are wide open and inviting.

It is not known to many, as it was well known to me, that our late, much lamented, and greatly beloved Dr. Bethune, came to Italy with the purpose of devoting himself to this work of spreading a pure gospel among the native population. Before he came out, as it proved, to die on the very threshold of the work, he asked me to organize a committee to furnish funds, not for his support, but to supply him with a corps of associates and the means of publishing the Scriptures, and he would spend his days in labouring, in his own way, to turn this people to the knowledge of the truth.

The Scotch Presbyterians are interested in the same cause, and through the agency of their chaplains, and, in connection with the Waldenses, are rendering efficient aid.

There is also a Free Italian Church already organized, and in Florence and other cities they have their places of worship. Large audiences are gathered to hear the gospel preached by laymen and ministers, who have come out from the communion of Rome. Many of our brethren look on this internal movement, a sort of spontaneous combustion, as a most hopeful indication. It excites a livelier interest among the masses of the people; and if it is less orderly and less *orthodox* in our sense of the word, it may be, in the end, more powerful in delivering the Italian mind from the pressure of Romish superstition. There is a sect of Christians, numerous in Great Britain, but little known in America, called Plymouth Breth-

ren, who have infused their peculiar views of truth and church order into this Italian movement. The influence of that element must be taken into account when we are estimating the probabilities of its permanent usefulness.

All these reformation agencies are revolutionary! They begin with the prophet cry to the dwellers in Babylon or Rome, "Come out of her, my people!" As the grand idea by which the Romish church stands, is that out of her there is no salvation, so these new reformers seek to bring from her bosom the deluded followers of this false dogma, and to convince them that out of Christ there is no salvation, but in Him all are safe.

A few months ago the English Episcopal Bishop of Gibraltar and the American Episcopal Bishop of Pennsylvania made a journey in this country, and sought to make themselves thoroughly acquainted with the state of the Italian mind and the means of promoting a religious reformation in Italy. After long and careful inquiry and observation, they agreed upon a system of measures which they committed to writing, and then printed it in the form of a circular—a copy of which has been put into my hands. It has in it matter for profound reflection. Perhaps it has been published in the British and American papers. It contains some excellent suggestions, but the feature that distinguishes it from all others is that it recognizes the Romish Church as simply needing internal reform by the enlightenment of the minds of its rulers and people, that it may be brought into harmony with the *other* branches of the Christian Church. It is not a Puseyite, anti-Evangelical, and *bona fide* Romanizing movement. It has features of great value and beauty in it. Distinctly it recognizes the need of the Holy Ghost and the diffusion of the Holy Scriptures. It also claims to have knowledge of the fact that many priests in communion now with the Church of Rome are in mental bondage and desire emancipation; and it asserts that many, in consequence of their dissatisfaction, have fallen under censure and are now living without visible communion with the Church. It proposes to establish intercourse with all such struggling souls, to form Christian associations around them, and make them the centres of such influences as shall gradually attract others, and thus bring the higher life of a reformed religion into the experience of the people.

This does not commend itself to the hopes and sympathies of the earnest Protestant mind. As

Dr. Muhlenberg's beautiful scheme of Protestant sisters of mercy in St. Luke's Hospital leads to Dr. Dix's plan of nuns and monks for the salvation of the lower wards of New York, so this idea of union with the Romish Church, even on the borders, will be like the camel's head in the Arab's tent.

But it is not to be forgotten, while we are studying these encouraging signs in the Italian sky, that a mightier movement than any of these, or all of them, is the gigantic scheme of uniting the Prelatic churches of England and America, the Oriental churches, and the Romish churches, into one visible organism, under the spiritual dominion of the Pontiff of Rome. Two hours ago I saw him borne aloft on the shoulders of men, in his chair of state, with the triple crown upon his head, and thousands of soldiers, priests, and people, falling on their knees as the stately and gorgeous canopy beneath which he sat was carried by. It was the Paganism of the Grand Lama procession in a temple dedicated to the only living and true God. And I said to myself, in the midst of the magnificent and imposing ceremonial, is this the religion, and are these the ministers that represent the teaching and the disciples of Him who had not where to lay his head, when he came to found that Church of which this, THIS, claims to be the spiritual and only earthly Head!

But, we trust in God, the day has gone by for the submission of England or America, or Russia or Constantinople, to the Pope of Rome. If the Protestant world were as zealous and faithful in giving the Gospel to Italy as Rome is in spreading her religion over the earth, the victory might be ours. O for union among Protestants! Spiritual, visible, cordial union in effort to give the simple Gospel to all who are perishing for want of it. I would rejoice to hear of another Luther, or Savonarola, or Calvin, or Wesley, or Whitefield, to call for the wind to blow on the bones in this great plain; but far more would I rejoice to know that party names in the Church of God had been forgotten, and Christ's people *were* and were *called* only, Christians as at Antioch.—IRENÆUS, in the *New York Observer*.

### Turkey.

*The Armenians in Eastern Turkey.*—The church in Broosa has had an accession of 5, and now numbers 186. In spite of the distress caused by the failure of the silk crop, they raised 250 dollars

(gold) to support their pastor, teacher, &c. This people manifest much interest in the study of the Scriptures, but not a like love for prayer. In Demirdash, a Greek village, a new church, costing 500 dollars, has been built by a community of 125 Protestants. In Mooradchia and vicinity the truth advances amid persecutions, and 8 have been added to the church. Funds to build a church are being raised. There is no one labouring in Angora or Istanos; but the *Avedaper* has 82 subscribers, and 400 dollars' worth of books have been sold. Istanos has a school, and both have recognized churches. The people of Angora have sent 200 dollars worth of cloth to this country, to get money to build. In Sivas there is growth but many discouragements, and the girls' school has 18 pupils. When the first missionary went to Sivas, an Armenian would as soon have sent a cow as a girl to school. In Gurun Sabbath services are kept up (although no missionary is in the place), and a church is building.

*In Eastern Turkey* a large and expensive house of worship has been erected by native Christians. The men had brought all the timber by hand, a distance of from three to five miles, sometimes thirty men to one stick. Women and children brought water and earth and stones, and Armenians of the old church, and even Turks, lent a willing hand. When the missionary visited them, women were still busy in plastering the walls; but they hastened to finish their work, that a meeting might be held there for the first time. Nine years ago, he and another were hooted at, stoned, and at last driven from their room, in the pouring rain and splashing mud of a dark night. At the union meeting of the churches held at Diarbekir, the native Christians decided in establishing a *native mission* to the poor Armenians of Koordistan. It was resolved to seek out and educate five men, who should afterwards return to labour among their people. Forty-three dollars were raised on the spot; Diarbekir, Mardin, and vicinity pledged the support of two men, Khar-poot, Arabkir, and villages of the plain that of the remaining three.

*In Central Turkey* the native church in Albistan have erected a church edifice at their own expense. In Yarpuz a native preacher is now labouring, having been compelled to return hither from another station, as an attack of blindness compelled him to seek a field of labour with which he was acquainted. In Marash, in Avedis's church, is a man who, a year ago, knew nothing about



Protestantism—was still an Armenian when he set out with a party to murder a man in the mountains, against whom they had a quarrel. The Spirit found him on the mountain top, and turned him back from his purpose. He came to Marash, and soon became a Protestant : because “he had heard they were kind to the poor, and did not load unjust taxes on them.” But he said to himself, “If I don’t like their doctrines I will go back, after I have found out what they are.” He found the doctrines what he needed, and came to us a clear case of conversion, and says he will kiss the hand of that man he was about to kill, and beg his pardon, if he ever sees him again. There are other accessions, some of deep conviction, some of the brightest joy, about thirty to the first church (probably from fifteen to twenty to the second), one of them a six months’ Protestant, two of them thirteen years. Two are women of seventy, and one is a girl of thirteen.

#### JEWISH MISSION SCHOOLS AT CONSTANTINOPLE.

VERY interesting accounts have recently been received from Constantinople, cheering and strengthening to the hearts of those who, amid many discouragements, are praying and waiting to see the work of the Lord among the lost sheep of the house of Israel. Knowing that too often the morning cloud passeth away, and too often the good seed is choked by the thorns, it may be premature to speak with confidence, or to enter minutely into particulars ; still our readers cannot but rejoice to hope that the accounts which have been sent home may be only the beginning of a real and abiding work of grace among the children attending the two schools connected with the Jewish Mission in that city. If not, still they will continue to expect, for the promise is sure.

From Miss Whittet’s letters we gather that for some little time an appearance of solemnity and marked attention had been observed among some of the children attending the Italian school. One day in November last she had been urging upon her class that “God hath given eternal life,” that “this life is in his Son,” and that these truths are to be believed on the testimony of God. These lessons were listened to with unusual stillness and earnestness. One of the pupils burst into tears ; another, with a distinct voice, said, “I wish to believe :” neither of these were Jewish children. Of some who were then impressed Miss Whittet writes with great hopefulness, as

confessing the Lord before their families ; of others not with the same confidence ; but even on the Jewish girls the influence is hopeful. One of these, when it was said to her, “Why pray for you, when you will not come to Jesus ?” answered, “It is easy for you. I too would like to come to Jesus in my heart, but not to be baptized, nor observe your Sabbaths, nor give up our feasts.”

From Miss Primrose’s letters we observe that the interest felt in the Italian school had extended to the German children, of whom one and another were saying, “I wish to believe and be saved too.” Some of these young people have apparently long been anxious to learn the way of salvation, and had, night after night, been reading the Bible and praying together. The triumphant death of Mrs. Leonhardt, the teacher’s wife, made a deep impression on the whole school—rejoicing in death being a thought altogether new to every child ; and the boys who attended the funeral, and were spoken to on the subject, seemed much solemnized, and in a tender spirit. Mocking, of course, there was, and opposition, but this was borne with patience ; and some of those who at first were most opposed have been the most anxious to give themselves to the Lord.

The teachers were afraid of mere excitement, which might subside in a day or two ; and therefore, while they tried to set before the children a willing Saviour waiting to receive them, they were very much on their guard against encouraging mere outward earnestness. Miss Primrose says : “They made no extra work about it ; but several of the girls would seize opportunities to speak and be spoken to on the way of life. There was no doubting that their hearts were full ; every other lesson was diligently learned ; they had always been exemplary children, but when the Saviour was the subject they were really beaming.”

Mr. Tomory, writing to one of the ladies interested in the German school, says : “The work there has been peculiarly interesting. These children seem to have felt the power and the reality of the truth in their hearts, and their touching answers make it obvious enough the Spirit of God was among them. For years we have been working and praying in faith ; and when a gracious answer is in some measure vouchsafed, we feel overawed. It is a solemn sight to see souls under the power and the conviction of the Spirit. What will it once be when the rushing mighty wind shall arouse the whole of the ‘dry bones’ into life and power ?” We cannot

surely receive the information thus generally given without realizing that this is a very special time for prayer and praise with reference to Constantinople, and the schools connected with our Jewish Mission there.—*Free Church Record*.

## Syria.

### RELIGIOUS AWAKENING.

MR. H. H. JESSUP, of the American Board, writes from Beirut :—

*The Work of the Spirit*.—"It is eleven years to-day since I first sailed from Boston, on the bark *Sultana*, on my way to Syria, and this week has been perhaps the happiest week of my whole missionary life. The Lord's Spirit is working among us, and sinners are turning unto God. There has been more real heart-searching *inquiry* for a few weeks past than I ever knew before in Syria. I wrote you of the awakening in the girls' school, and of the case of Elias Saadeh, of Tripoli, now teaching the boys' school in Beirut. His conversion has been most marked and interesting. Even unbelievers notice the change. His whole soul seems to be in the work of doing good. Though a comparative stranger in Beirut, he has been labouring and praying with the young men about him, urging upon them the matter of their personal salvation and pleading with them to turn to the Lord. It is most sweet and comforting to hear him tell of what the Lord has done for his soul. Hardly a day passes but he brings some young man to me to be prayed with.

"Among his acquaintances here was Beshara Haddad, the eldest son of the lamented Tannoos el Haddad, the first Protestant in Syria. Beshara had grown up in impenitence and indifference. He is now the head of a family, and a teacher in the preparatory department of the College. A fortnight since he came to me with Elias, in deep distress about his sins—almost in despair. With tears and deep emotion he spoke of his past life, and his fears lest he had sinned away his day of grace. After conversation and prayer they went away, and the next day I learned that he was rejoicing in Christ. He came in to tell me of his new experience, his love for the Saviour, his deep sorrow for sin, his entire dedication of himself to the Lord. His widowed mother was taken by surprise. She could hardly believe her senses, and told one of the sisters of the church, 'My son Beshara has gone, and another Beshara has come in his place.' The next day another of the teachers of the same institution came in, all

broken down with sorrow for sin, asking, 'What shall I do? What shall I do?' He had formerly borne the character of an unsteady and not entirely reliable youth, but his convictions of sin seemed most overpowering. He mourned and wept, and begged me to pray for him, and, with Elias and Beshara, spent a part of the evening in prayer. Not long after he, too, found peace in believing, and deportment indicates that he is entirely changed. These three young men are educated and are teachers, and their influence must be very great. Another teacher came to me soon after, much affected, and thinks he has put his trust in the Lord Jesus. On the following Lord's day evening, Assaf, a man in my employ, (whose wife is a consistent Christian,) came into my room in great distress of mind. He is naturally frivolous and thoughtless, and I was greatly surprised to find him in this state of feeling. The Spirit was evidently striving with him. He struggled hard, but could only see his sins in darker and darker hue. At length he yielded his all to Christ, and is now an altered man. I can see the change very strikingly, and his whole manner is that of a Christian disciple.

"After him one of the college students came to talk about his soul, hoping that he had put his trust in the Saviour, and then one of the workmen in the printing press, and a young merchant who has lived for some years in France, and then a young man who had been in the Government employ in the custom-house, and left the post because he was obliged to work on the Lord's day, and then another teacher, and then several young women, until hardly a day passed but some new person came to talk about his soul and ask for the prayers of God's people.

*Examination of Candidates. — A new Case.*—"On Monday evening of this week we had a meeting of the church committee, or session, to examine candidates for admission to the church. Ten were examined, and several accepted. Toward the close, a young man came in, an entire stranger to us all. He was coarsely dressed and of rough appearance, and as the meeting was appointed especially for examining applicants for church membership, we thought that he had made a mistake, and my first thought was to ask him to retire, as he had mistaken the object of the meeting. I instantly decided, however, to ask the brethren to let him remain, as he might gain some good and could do no harm. At the close of the exercises—having observed that he listened



intently to every word that was spoken—I turned to him and had somewhat the following conversation: ‘My son, what is your name?’ ‘My name is Hanna Bedr, from Schweir, in Lebanon.’ ‘What is your business?’ ‘I am working in the Beirut stone quarries.’ ‘Why did you come here to-night?’ ‘I heard the notice that any who wanted to profess Christ before men should come, and so I came.’ ‘What do you know about Christ?’ ‘I know that he is my Saviour.’ ‘When did you learn this?’ ‘About four months ago.’ ‘How did you learn it?’ ‘My brother was in Abeih Seminary, and came home in the summer and said I had better learn to read the Gospel, and seek for a better religion than praying to saints and pictures; so I thought I would become a Protestant. But I did not know *any thing* then. I came down to the quarries, and then I learned to read, and I read in the Gospel all about Jesus, and I saw that there is no other Saviour but Jesus.’ ‘Did you think about your sins?’ ‘Yes I thought of nothing else but my sins and my Saviour. I kept thinking, Oh, what a great sinner I am! . . . There is no place that the Lord could send me to which would be bad enough for such a sinner as I am. *Any thing* would be too good for me.’ ‘Do you ever pray, Hanna?’ ‘Yes, I say, “Our Father which art in heaven,” and then I pray from my own heart, and tell Jesus what a sinner I am, and ask him for whatever I want.’ ‘Do the quarrymen know that you have left your old religion?’ ‘Yes, and they curse me, and ridicule and persecute me.’ ‘Do you answer back when they curse you?’ ‘No. I think, poor men, they know not what they do; and if they knew Jesus they would not act so; and so I pray for them.’ . . . ‘Do you think you can serve Christ of yourself?’ ‘No; I *know* I cannot unless he helps me all the time.’

“His answers were all of this character. I was never more surprised. Deacon Elias remarked, ‘The examination of this stranger is even more satisfactory than that of those we know so well.’ Another remarked, ‘There are hid treasures in secret places; and how many they may be seeking the light whom we know not of.’ The young man seemed verily taught of God.

*More Inquirers.*—“The next day, eight young women, several of them teachers, applied for examination for admission to the church. This morning, while Brother Bird was here, a young man came in to talk about the soul. He seemed deeply concerned, and asked our prayers. Deacon Elias

was here, and we had a season of prayer for the young man, who is the second son of Tannoos el Haddad. Thus the prayers of that godly man are being answered after his death.

“Some of the Protestants whose wives are Greeks or Catholics, tell me that their wives are now, in a remarkable manner, softened and anxious to hear God’s word. This evening an elderly church-member, a doctor, has been in to beg me to come and see his wife, whose violent opposition has changed to deep interest in the truth. My weekly Bible class has been fully attended, and the women of the church have established a meeting for special prayer.

“It is a time of more solemnity than I have known in my whole missionary life. It must be that God’s people at home are praying for us and for this people, and I entreat them to pray yet more earnestly. There are many around us, on every side, who have not yet begun to think of their soul’s salvation. We were never weaker as a mission. We have now only four men able to preach. Dr. Thomson has been confined to his house for two months, and is still obliged to keep entirely quiet. Our hands and hearts are full.

*A Greek Preaching the Gospel.*—“We have just received word from Tripoli that in the Meena, the port city, a young Greek, a nephew of one of our church members, has begun to preach the gospel. Crowds gather nightly to hear him, priests and people together. It is a city noted for intemperance, and many are giving up their cups and reforming. He uses only the New Testament, and there is such a demand for Testaments and Bibles that the supply is exhausted, and we are sending on a box to-day. He denounces every thing not in the Bible, and the people hear him gladly. I do not know him, but the brethren say that he is thoroughly enlightened. Whatever be his object, we will rejoice that the gospel is preached. It is remarkable just now the whole northern field should be without a missionary, and only two or three pious native teachers for Tripoli, Hums, Safeta, Akkar, and the Meena. Yet the Lord is working on, and using his own means for awakening the people. May it not be that the seed so long sown in tears is bringing forth fruit in a harvest of joy and gladness?

“I have strong hopes that this religious awakening among our young men, which has come upon us so suddenly and powerfully, will lead several of them into the ministry. If so, the Lord will give us the desire of our hearts,—a sanctified native ministry.”

## Persia.

### NESTORIAN MISSION.

MR. COAN, of the American Board, writes from Oroomiah :—

*Annual Meeting of Helpers.*—"The meeting was held, by invitation, at Geog Tapa, and 'the hearty and generous manner in which the people there entertained the delegates and invited guests,' was regarded as one of the favourable signs of the times. There was an opening sermon by Priest Yacob, Moderator of the previous meeting, from the words, 'Cursed be he that doeth the work of the Lord deceitfully.' After the sermon, before a full house, there was adjournment for refreshments, then making out the roll of delegates, &c., and the election of Priest Yoseph as Moderator, and Deacon Yonan as Permanent Clerk.

"Reports were then read from Deacon Eshoo of Tabreez, and our helpers in Salmas and the mountains, which were very interesting and deserve more than a passing allusion. Committees were chosen to reply to these letters, and one was appointed to prepare a Pastoral Letter to the churches.

"A short essay was read on the question,—How shall we best develop the lay power of the church? This opened the way for an animated discussion, which was very interesting and profitable. The subject was then referred to a committee, with instructions to report before the close of the session, which was done, and resolutions were adopted.

"On Wednesday morning the church was filled with attendants at the sunrise prayer-meeting. Tuesday evening witnessed, in the homes of those entertaining guests, little prayer-meetings; and the voice of prayer and praise was heard on every side. One good brother remarked, 'This is a foretaste of heaven.'

"The session opened at 8 o'clock a.m., by prayer and singing; the roll was called, minutes read, committees announced, and then came a report on village schools.

*Schools—Missions—Benevolence.*—"There were thirty-eight schools, with an average attendance of about twenty-one. Nearly seventy toman, or about 150 dols., were raised from the people for the support of these schools—a large advance upon last year.

"Next came a report on the subject of the home and foreign fields, from which it appeared that about 80 dols. (gold) had been contributed

at the monthly concerts, now held, with very few exceptions, in all the villages where we have helpers. About 230 dols. (gold) were also raised by subscription. Most of this had been expended in the work on the plain and in the mountains. A resolution was adopted at the last meeting previous to this, to endeavour to increase the amount contributed to the cause of Christ by at least fifty per cent. This was more than done. This report was also discussed and referred, and resolutions subsequently passed recommending still greater advance. It was resolved to devote a portion of the monthly concert contributions to the support of an Evangelist, Deacon Guergis, in the mountains. Geog Tapa has now, in the mountain work, five of her best sons, all but one with their wives. The work there requires vastly more sacrifice and self-denial than almost any field under the care of your Board. Deacon Shimon, of Geog Tapa, has just cut loose from his home, sold his little property at a great sacrifice, and gone with his young family to Botan, to be associated with Mar Yoseph in the work there.

*Sabbath School—Essay on Temperance.*—"On assembling in the afternoon of Wednesday, the Sabbath-school, under Deacon Moses' superintendence, consisting of about forty or fifty of the younger children of the village, was exhibited, and a new interest was awakened in the whole subject of Sabbath-school instruction.

"Then came the reading of a prize essay on temperance, a very fine production from the pen of Priest Yoseph of our male seminary. This was followed by an animated discussion, when the matter was referred, and resolutions were subsequently unanimously adopted. In the evening a doctrinal discourse was delivered on the Divinity and Manhood of Christ. This theme elicited a very warm discussion, which was prolonged to a late hour. The discussion was interesting, as evolving the peculiar views of the Nestorian fathers.

*Morning Prayer Meeting—Communion Service.*—"Thursday morning a most delightful and heavenly sunrise prayer-meeting was held in the crowded church. At eight a.m. the assembly met as usual. The narrative of the state of religion was read by John, our evangelist. Then followed the closing business of the meeting, resolutions of thanks, &c. After this a sermon by a member of the mission, and the celebration of the Lord's Supper. The church was unable to hold all who pressed for admittance. There were probably between five and six hundred. The scene was im-



pressive as the whole company rose to receive the elements of Christ's broken body and shed blood, and after partaking, seated themselves one by one in secret meditation and prayer. At the close, all bowed in low, audible prayer for a few minutes, then rose and sung a hymn, closing with the doxology and benediction by Mar Yohanan.

"I should have mentioned a baptismal scene before the sermon, in which John's little son took the name of Luther, and another the name of his sainted grandfather, Malek Agho Beg.

"This has been one of the most delightful gatherings we have ever had here, and suggests many reflections which I cannot now communicate."

### India.

#### HINDU FEASTS — RATHA SAPTAMI.\*

RATHA SAPTAMI, a feast of seven days' continuance, is celebrated in the eleventh month of the Hindu year. The days on which this feast is kept are regarded as unlucky, like the days of the sun's eclipse. In order to avert the bad effects which are expected to follow, ceremonies are performed at dawn and evening, and at intervals during the day. By this means the Hindus hope to change the curse into a blessing. Health, long life, and wealth may be obtained by early bathing, and presenting handfuls of water to the sun. During the day, large vessels of gold and silver, or some other metal, are filled with oil, a light is applied, and they are carried to the water's brink. There the worshipper must stand, holding the lamp on his head, and meditating on the brightness of the sun. The lighted vessels must then be thrown into the water. Afterwards follows bathing, and giving of alms to the poor. The merit of this is so vast, that the sins of seven former births can be annihilated, and transmigration robbed of its horrors. The discovery of this method is attributed to a famed rishi, named Ghagaya.

The above is the ordinary mode of celebration. But when there are uncommon astronomical appearances, according to the guidance of the astrologers, certain special ceremonies are observed. Cars, not like those pyramids which we commonly see, but rude waggon-like vehicles, are surmounted by an immense circle, made to imitate the sun. The sun-god is brought and placed in this car, which is then drawn short distances. The pious bathers, stick the leaf of the jujube tree upon their

heads, and address to the sun the following prayer :—

"O God, pardon the sins of seven former births. Remove my afflictions and sorrows."

Water is presented to the manes of their ancestors, accompanied with the leaf of the jujube tree. After this, a muntrum, a Hindu charm of great merit, is repeated.

"O Saptami! thou art the mother of all creatures. Thou art the mother of the sun. Therefore, destroy my sin." Tradition and religious books tell of a number of rishis, kings, and others who obtained heaven in this manner. Krishna, the Indian Apollo, the favourite god with young and old, once told this to Dhamaraya, a king famed in Hindu song and romance. The king became desirous of obtaining similar blessings. He thus addressed Krishna: "O Swami, in order to obtain the dominion of the universe, what must I do?" Krishna replied, "You must perform the ceremony of the Ratha Saptami." Dhamaraya asked, "How can I perform this? What kings in former ages did it? What fruit will be obtained?" Then Krishna told the anxious king the following story :—

"In the country of Khumbooja there was a king Yeshoovartma. In his old age he had a son who was afflicted with all loathsome diseases. The father beheld the son with great grief. In his perplexity he summoned an ascetic from his hermitage, and enquired the cause of the calamity which had befallen his son. The rishi said, 'Your son in a former birth was a most avaricious merchant. One day he saw the Ratha Saptami, from the merit of that sight he was born the son of a king. On account of the sin of avarice he is born diseased.' 'What shall I do to avert this heavy calamity?' asked the king. The ascetic replied, 'If this mean-spirited and covetous man use the same religious austerities to be healed of his malady as he used to obtain his wealth, he will not only be cured of his loathsome disease, but will gain the dominion of the universe, and live in great enjoyment.' The king enquired the day on which ceremonies of such amazing worth were to be performed. The rishi said, 'You must perform in this month, in this lunar fortnight, on this day.' The rishi also directed him to bathe in a river or tank with the sesamum seed; performing at the same time the daily ceremonies; to attend the temple of the sun, to gaze with fixed attention upon the god, and fast the whole day. The rishi assured him that then these blessings which he had described would be his. The king,

\* From the *Harvest Field*, published in Bangalore.

having heard this, went away, intending faithfully to perform the ceremony.

"The king first of all had two cars made, one of gold, the other of copper. He followed the directions given in the shastras for the worship of the sun. In these cars he invoked the descent of the god, drew him in state round and round, and through the palace gates. In the open area in the centre of the palace there was a mantapa, in which they put him, and attending with great honour before him, they presented food, and offered the following prayer :—

"O Sun, giver of blessing, lord of the universe, creator of water, saviour of the world, creator of light, chief of the universe, source of strength, without beginning, middle, or end, receive with thy blessing the worship which I, destitute of works, of merit, and of muntrums, make to thee."

"The father gave the cars away in charity, and presented money to the poor. The result was, the cure of the son's disease. He became a great hero, possessed of great wealth, and had a son and grandson, who lived in great happiness and peace."

Dharmaraya heard the words of Krishna, and returned to perform the same in great piety. The observance of the Ratha Saptami was as propitious to Dharmaraya as Krishna promised.

The puranas say that as much merit may be obtained by this observance as by the horse sacrifice, even as much as would atone for the atrocious crime of the murder of a Brahman.

The benefits of this festival are of the most exalted kind.

1st. Whoever observes it will in a future birth be born a king; and will be blessed with immense wealth, the gift of the sun.

2nd. Whoever shall pay all the necessary expenses of this Ratha Saptami, shall possess eternal dominion.

3rd. Whoever dies during this feast will be received at once to heaven.

In Mysore where the feast has just been celebrated, seven or eight cars were drawn. Each car was a mock-sun or a mock-planet. His highness the Maha Rajah, his adopted son, the children of his concubines, and thousands of the people were there to honour the occasion. Plantains, and twigs of the davana, a fragrant shrub, were thrown at the car. Woman, adorned with jewels, and attired in their best raiment, and little children finely clad for the occasion, were joining in the procession. When they had witnessed the public spectacle they returned to their homes, where

feasts were prepared for relatives, friends, and neighbours. The women and children, gaudily dressed, took fruit from house to house, till the circuit of their friends was made. Then, each house was lit up with lamps, rich carpets were spread on the floor, and singing and music were the entertainment for the evening.

## Australia.

(Special Correspondence.)

ADELAIDE.

THE Annual Meeting of the British and Foreign Bible Society is always an occasion of great interest in this city; and the free contributions to the funds has been each year, for some time past, £600. This year the meeting was held in the new Town Hall, and a very large number of the friends of the Society, from all the Protestant denominations, filled the noble room. The Hon. W. Peacock, M.L.C., was in the chair. Some unusual interest was excited by the singular course taken by the Rev. Lionel W. Stanton, M.A., who, in reply to an invitation to aid the Committee, had written a letter that had appeared in all the papers. He said, "he had always regarded the principles and practices of the Bible Society as contrary to the Bible, and hostile to the Church;" and, "I look upon the Bible Society as one of the arch-enemy's most plausible devices to delude men into the notion that they are doing God's work, while confounding truth and error, right and wrong, good and evil." He also objected strongly to the *obtrusion* of Dr. Tucker into his parish. The Committee felt it their duty to refer to this letter briefly in the report, especially as three other clergymen had also expressed similar opinions. The Rev. Dr. Tucker gave a tolerably full and temperate reply, and the large meeting expressed their warm attachment to the principles of the Society. With ministers of all Protestant Churches, there were at the meeting Dean Farrell, Archdeacon Woodcock, and several other clergymen of the Church of England.

## New Zealand.

THE Rev. T. S. Grace, of the Church Missionary Society, has been amongst the Hauhaus. The impression, says the *Church Missionary Intelligencer*, which he received from intercourse with them are embodied in the following extracts from his letter :—

"I believe the natives generally are preparing



to come back ; and even now there is much work to be done. Our work and our duty appear clear—to go and preach the Gospel. This should take precedence of every thing else. Schools, at present, are out of the question. The time has not yet come to think of them. Only let us go forth and faithfully attend to our great duty of preaching the Gospel, and I venture to predict that, in due time, a real desire for education will arise.

“From the subdued tone of feeling that I found amongst the Kingites, I cannot help thinking that their troubles have been the means of greatly humbling them. If this prove to be the case, we shall be justified in being very hopeful. . . . But where are the labourers? There are only a few of us who are able to travel to any considerable extent ; yet this is the work that lies before us for some time to come ; and travelling is now far more difficult than it was in former years, and natives cannot assemble in large parties as they did then.”

We shall now give a sketch of his journey and of the leading incidents. The route lay up the river Thames. At one of the first villages where he stopped and held service with the natives, a native teacher got up, and in a very grave manner, said it was not safe for us to go amongst the Hauhaus ; that they themselves were afraid of them. I said that I intended to travel very cautiously ; that I did not intend even to ask them to come to our karakia ; but I did feel it was a duty to go and see them.

The Hauhaus were first met at Puriri. Of the old Mission-house not a vestige remains. “There were, however, some very beautiful white lilies in one place, blooming in great beauty, also *multiflora* in full bloom, and a goodly number of large willow-trees. It is a green spot in the midst of a great swamp or waste.” A beautiful type of the New Zealand native church. It is not extinct : there is a remnant. They live, although amidst ruins. That church is now as the lily among thorns.

The Hauhaus, although aware that Mr. Grace was on the spot, did not come to see him ; but although they showed no favour to the Missionary party, they exhibited no hostility.

At Ohinemuri Mr. Grace was fairly launched amongst the Hauhaus. The industry of these people was very conspicuous. Around were many extensive plantations of potatoes and corn. Presently they came to the place of the only native teacher in these parts who has not gone

over to the Hauhaus. His name is Rupeta (Robert). He, and two or three more, are the only remnant of the church here. They next reached the place of the great man of the district, Te Hira, said to be a well-disposed native, although a Hauhaus. He was from home, engaged at some distance off in the erection of a mill ; but they were received by his people in a very friendly manner. In answer to a message from Mr. Grace, Te Hira replied that he could not return immediately, but that a pot of new potatoes, which were very scarce, was to be cooked for the Missionary's use. When the people learned that Mr. Grace had been with the late Mr. Volkner when so cruelly put to death at Opotiki, their exclamations and wonder were great. Having himself witnessed some of the sad fruits of Hauhausism, he was enabled to expose the true character of that delusion.

“They wished to know what I came for, and if I was not afraid. I told them that I understood there were still a few lost sheep amongst them, and I had come to look for them. They said that was right. Presently it became known that I came from Taupo. Immediately a woman, who was sitting by me, exclaimed, that was her place. I asked her tribe. She said, ‘Ngatiterangiita.’ I inquired her village. She said, ‘Pukawa.’ She then explained that she was Emanuera's half-sister, and was born at Pukawa, and had married here. I immediately saw the likeness, and could not help but hongī (rub noses) with her, a mark of respect which she seemed fully to appreciate. Her brother, though a Kingite, had, up to the time I last visited Taupo, acted nobly. He fought at Orakau ; and when some of the Waikato people, with one bad Taupo native, proposed to kill me in payment for the people burnt in the house at Rangiawahia, he was chief of a party of five who came to let me know, and who, that same Sunday, would hardly leave my side, and who, unknown to me, saw the king, and foiled the intentions of those who wished to kill me.

“I spoke encouragingly to them, and desired them to pray that God would send us better days. I referred to the dark days that had passed over us, and expressed a hope that better days were at hand. It was pleasing to see both here and elsewhere, their faces brighten up as I spoke of God's mercy, and that I thought He had yet better days in store for them.

“I ended my visit to this place by giving away a few copies of the “Sinner's Friend,” leaving one especially for Te Hira, with a message to say that

I had come this time to look for a few scattered sheep, but that when I came again, which I would try to do in January, it would be to look for some lost flocks.

"I had several other services at the different villages on my way back, much to the same effect, and left these people with the conviction that it is high time to be up and doing.

"The Hauhaus have evidently made what they consider a first step to return to us. They have, I understand, almost entirely adopted the Prayer-book as formerly, omitting the prayer for the Queen, which, when peace is established, they will then resume. From what I understand of natives, they are not likely to advance much further, until we have made some step towards meeting them. We ought, I think, to be prepared with some course of discipline and instruction preparatory to their being received back into the church; but to preach the Gospel to them is the first thing to be done."

On the return journey they stopped at Puriri, and found a large number of people present. "The women boiled our tea-kettle, and, when food was ready, they set before us some boiled potatoes and pipis" (cockles).

"They asked many questions about our reception up the river. I inquired of them which part of Waikato they came from. They said they were the children of Te Manehera (Dr. Maunsell); that at the beginning of the war, when they were not fighting, they were driven from their places near Auckland, and that some of their party had been burnt alive at Rangiawahia. I found here, also, that my connexion with Opotiki caused me to be listened to better than I could otherwise have expected. Altogether my visit was an agreeable one. Before I started I gave them two copies of the 'Sinner's Friend,' and told them I hoped to see them again before long."

After his return to Auckland Mr. Grace received the following note from one of the Europeans at Ohenemuri—"The day after you left, Te Hira came, and inquired who you were. He appeared very sorry at having missed seeing you, and said that had you waited he would have asked you to hold service in the old way. I think if you come here again, as soon as convenient, there will be a probability of getting back the greater part of the natives in this district to the old faith."

## New Hebrides.

### SLAVE TRADE OUTRAGES.

THE REV. W. M' Cullagh writes to the Melbourne (Australia) *Christian Review*, from the New Hebrides:—

Permit me through the medium of your paper to call the attention of the Christian public to a series of outrages which have been carried on lately in the New Hebrides. During the present year no fewer than *nineteen* vessels of different tonnage have taken away some *hundreds* of natives from said group, and in most cases under false pretences.

Some have been taken to New Caledonia, and some to the Fijis; and it is high time that public attention should be directed to the state of things existing at present. A few months ago, a small cutter of twelve or fifteen tons register, and about three feet or so in depth of hold, had on board no less than *thirty* natives, bound for the Fijis, without anything like adequate provision as regards ventilation, diet, or comfort for the wretched creatures who were to embark therein.

The time specified for servitude is *five* years, and the reward at the end of that period *one* musket. These natives may be brought back, or they may not, at the option of the trader. The avowed object is to employ these natives in the cotton plantations; but it is to be feared that many of them will never see their native land again, or be restored within the time mentioned. Disease will break out, in all probability, before they reach their destination, or hunger and cold may carry off not a few, so that this vile traffic will soon depopulate some of the islands. In fact, it is nothing short of slavery conducted under specious pretences.

I can testify from my own observation as to the wretched condition in which some of these cutters or schooners are fitted out for such a purpose; whilst others can confirm my statement, even if the natives were quite willing to go, or understood in reality why they were being taken away.

Common humanity, therefore, calls loudly for redress in a case that demands justice towards weak and defenceless, as well as simple and unsuspecting, natives.

I am informed that some of these cutters are sent with the sanction of the British and American consuls. If this be so, the matter should be investigated, and the claims of humanity at least acknowledged, even in places not as yet



brought fairly under the influence of Christianity and civilisation.

The Governor of New Caledonia has warned traders and others respecting natives belonging to the Loyalty Islands, and threatens to punish any who may take them away from their respective islands without his permission. He wishes the natives to go *voluntarily*, to be paid *honourably*, and to be *restored within the period specified*.

In conclusion, I may just mention that the persecution carried on against our esteemed and Christian brethren on Uea, one of the Loyalty Islands, is to be deprecated as much as any system of slavery. Mr. Ella has submitted to an amount of opposition and annoyance that seems scarcely credible, did we not know the source whence this enmity proceeds. I trust that he will soon obtain that redress to which he is so eminently entitled."

## Fiji.

### THE POWER OF THE UNAIDED BIBLE.

In the operations of the Bible Society testimony is constantly borne as to the converting power of Divine Truth when applied to the heart by the Holy Spirit. Apart from the direct intervention of human teachers, the Bible has often proved the only and all-sufficient guide in leading men to a clear apprehension of the Gospel of Christ, and its adaptation to the necessities of the soul. The annexed statement from the pen of the Rev. J. F. Horsley, an excellent Wesleyan missionary labouring in the Fiji Islands, supplies striking evidence on the subject, and is well fitted to encourage and stimulate all who are engaged in efforts for the circulation of the Scriptures. "Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?"

"Allow me to communicate a fact, for the encouragement of the supporters of the Society, who take such a great interest in Bible circulation.

"In April, 1865, it fell to my lot to examine twenty-eight young men, who were recommended by our native ministers as candidates for the office of local preachers. Whilst listening to the accounts of their conversion to God, I was struck with the oft repeated mention of the New Testament, as having been the only means used by the Holy Spirit to convince them of their danger, and to point them to the 'Lamb of God, which taketh away the sins of the world.' Since that time I have carefully noticed such cases whilst engaged in my missionary labours. From conversations,

examinations and written documents, I have now ascertained that more than two-thirds of our 200 catechists, lay preachers and schoolmasters, have been aroused to a sense of their danger whilst living in sin, and have afterwards obtained peace solely through reading their Testaments, without having received any counsel, admonition, or spiritual instruction from any one.

"As these are representative men from all parts of the windward group of the Fiji Islands, I think we may safely conclude that the majority of those of our members who have passed from 'death unto life,' owe all their good to the study of God's word. And when it is remembered that we have 4,260 members in society with us in this circuit alone, and 432 upon trial, what a blessed fact is here brought out to the glory of God!

"Of the great number of texts which have been applied by the Spirit of God, 'The wages of sin is death,' is the one most frequently mentioned as having been used to bring them to repentance; whilst our Saviour's invitation, 'Come unto me,' &c., has conveyed peace to scores of troubled souls.

"Sermons preached by missionaries, and Bible-classes; sermons by native preachers; our love-feasts and class meetings; sickness and extreme danger; words of warning, and the consistent conduct of persecuted Christians, have all been means used by the Spirit; but class these varied agencies together, still the Word of Life, without any comment or auxiliary whatever, has been more effectual in leading souls to the Saviour.

"Six out of seven men labouring together on one island ascribe their conversion to the private study of God's word, and affirm that they found peace whilst so doing. Thirteen out of seventeen whom I examined the other day, whilst speaking of their conversion to God, told us the same blessed story. The Spirit Himself had used His own sword far more effectually than if it had been wielded by any other agent. To Him be all the praise.

"Whilst making the above inquiries I was somewhat astonished when I read the assertions of some of the gentlemen of the Anthropological Society. So our blessed Bible belongs to an 'ignoble' literature! Well, when their *noble* literature produces similar results to those produced by our *ignoble* literature, perhaps you will then alter the present designation of your Society, and admit their productions to your shelves. On the one hand I have these assertions, and on the other the evidence of 200 of

our agents, who testify this *ignoble* literature is the power of the living God. Many of these men were wild and beastly cannibals, but they have been transformed by the power of God attending the quiet perusal of his word; and where in this wide, wide world can there be found a more astonishing transformation? Here is not only a miracle of grace, but also a miracle of power, to prove the the divinity of the Scriptures: these once blood-thirsty cannibals are made meet to be partakers of the inheritance of the saints in light! To which literature does our common sense cling? To which would the startled soul of a dying man cling? the *noble* literature of such men as Captain Burton, or the *ignoble* literature of the African and Fijian; ay, and of some of us poor Englishmen, too?

"Of course the receipt of the completed Bible in Fijian will be suitably acknowledged by those in authority in our Society; but allow me, on behalf of the Lakemba Circuit, to tell you with what feelings of gratitude we received the precious treasure. Our people crowded round whilst I opened a case; then, when they saw a copy, and were allowed to handle it, they could scarcely answer them, for my heart was full. Before you receive this, the whole edition will be sold—at least my circuit's share."—*Bible Society Reporter*.

### Micronesia.

MR. DOANE, of the American Board, writes from Ponape, or Ascension Island:

"With what had been done before and what has been done since our arrival, we can now claim one-half the population of the island—a population of some five or six thousand—as on our side; I wish I could say, truly, on the Lord's side. You may be surprised that I express myself thus, that we can speak of three thousand persons as turning to the side of the missionary, as giving up one at least of their ugly sins,—the use of the disgusting, stupefying, semi-intoxicating *ava root*,—as being willing to be taught by us, asking largely for books, attending more or less on what of schools we have, bearing quite patiently reproofs for evil, all praying much, and taking part in meetings—both speaking and praying, and yet feel doubtful as to calling them children of the Lord. I trust many of them are such—that the change is not one outwardly alone; but you know so much of native character that my remark may not, after all, seem so very strange. But leaving out of view the question as to how radical this change is, a work has been done here of thrilling

interest; one over which the churches at home may warmly rejoice, and over which, I trust, the blessed spirits above do sing new hallelujahs."

Mr. Sturges writes from the same island:

"Several high chiefs have already died, more will soon die, and it is startling to the heathen party that their *priests* seem to be specially marked. Quite a number have died, and now the only remaining one of the highest class on the island is dying, in great neglect and want. A few years ago, his order brought the highest chiefs to his presence, and he was feasted and honoured as the embodiment of the Great God. Now, his calls and threats are like the Pope's bulls, very laughable. This high priest claims the honour of having sent the wind that blew down our meeting-house at Aru; and he says if he dies he will send a storm to blow down the island!"

At a later date, Mr. S. adds:

"The high priest, of whom I spoke as the 'incarnation' of the deity, is dead, and no one mourns his death. He left word that he should send a wind to blow away the island, but I see no signs of any one putting extra posts to their houses, fearing the storm. The priest's brother, who succeeds him as chief of the place, has sent over asking for a Christian teacher; and a good man and his wife have gone from a neighbouring tribe."

On the subject of preaching tours, Mr. Sturges says:

"We have just come home from one of these tours, having spent seventeen days in visiting among our people; and though the pen we built around our bed did not always secure us from older claimants to our corner, such as pigs and dogs, and though Mrs. Sturges was often thronged by eager crowds of women when she most needed rest, yet we had a good time, and much wanted to remain longer."

### South Africa.

#### THE RELIGIOUS REVIVAL IN NATAL.

THE Rev. Richard Hayes, of the Wesleyan Mission, writes from Pietermaritzberg:—

At Pietermaritzberg the members of Society have been strengthened and established in the faith, and not a few have been added unto the Lord. The good work has gradually advanced: none have fallen away, and a good many additions have been made since Mr. Taylor left us. The simple, but clear and Scriptural, narrations of conversion to which we have listened, and the evidences of fruit in the



life, have produced the conviction that among those newly converted the work has been genuine. We trust their fruit will remain.

Our Missionary Meeting was a success; and, indeed all the services in connexion with the anniversary were attended with the blessing of God. We hope that a considerable amount of interest has been awakened in the minds of our people, with respect to the enlightenment and conversion of the heathen. This is important in a special sense here, as we live in the midst of a heathen population. If our people were thoroughly alive to their duty in this matter, there seems to be no reason why they should not be instruments of much good to the Kaffirs who till their lands and serve in their homes, and also to those who dwell in the many kraals that are scattered about the colony.

The missionary subscriptions and other sources of income to the Missionary Society in the Pietermaritzberg Circuit have produced a total exceeding that of any previous year. This is the more pleasing, as the commercial depression under which the people have suffered has been even more deeply felt during the last year than before; and, in addition to this, our people are putting forth strong efforts for the improvement of chapel property both at Pietermaritzberg and at York. May God more fully bless us with the spirit of true Christian zeal, and power, and liberality! On the whole, we have good reason to be thankful, and take courage.

The Rev. Henry S. Barton, of the same Mission, writes from Verulam:—It is not often that a missionary has more gratifying intelligence to communicate, or the Secretaries to receive, than it is my pleasing duty now to forward. I might fill many pages with details of the great revival which has visited our circuit and other parts of South Africa. From papers received from England, I learn that you have long since heard of the good work in the Graham's Town District, &c.: as far as I know, comparatively to amount of population, &c., *the work has not been less marvellous in this colony.* At various times I have been able to send you home indications of the progress of God's work in our circuit; as, for instance, that we had formed classes in every place where we preach; that persons were meeting together for united prayer; that the week-night services in the country places, which have been commenced since the removal of the second preacher from Inanda to Verulam, have been well attended, far

surpassing our expectations; the increase of the congregations in some of the country places; and the conversion of several persons at the opening of the Umhali chapel. I think in my last letter I told you many were convinced of their need of Christ, but could not make up their minds to break with their old companions and old sins. I felt the circuit was just ready for a gracious work, and this was the opinion of several of the friends; so that when Mr. Taylor came to Pietermaritzberg, and I wrote to invite him to Verulam, I was enabled to tell him that there only needed a match to set the whole circuit in a blaze. About a fortnight before he came, while exhorting sinners, in the prayer-meeting after the Sunday night service, to come to Christ, one young woman was quite overcome by her feelings, and burst into loud sobs. At the close she said she must join with us, whether her parents were willing or not. Two other penitents also sought for mercy. Mr. Taylor was only able to spare us four days. Although the weather was very wet, the congregations were large; persons came thirty and forty miles to attend the services. The population of the village is between three and four hundred; yet every house (that is, of our people) was filled. A friend allowed us to make use of an empty cottage, and we provided for and lodged eight persons. Warehouses and kitchens were for the time turned into sleeping apartments; sofas and carpets and brick floors were used as beds; business was practically suspended; everything was made to give way to this work of God. Several persons came in their waggons, and used them as bed and dining rooms. The first night there were forty penitents. One person who had been seeking Christ, who was sceptical, found peace while Mr. Taylor was preaching in the morning. Altogether, about one hundred and twenty persons gave in their names as having obtained peace with God. Some of these were members with us before; others have joined other churches; a few in a few days lost their peace, and gave way either to temptation or persecution, and turned back; so that the clear gain to our Society, from the services which he conducted, is about fifty. This, of course, is only one way of looking at the good done. Many cold, lukewarm professors have been quickened; sluggish Christians have been aroused, and become zealous labourers; not a few have obtained the blessing of perfect love; while the gain to other churches is great, both in the numbers and influence which they take with them. The time was one of refreshing from the presence

of the Lord; and He has gained a place in some people's hearts from which He will not soon be dislodged.

Just before Mr. Taylor came, Charles Pamba paid us a visit; he stayed with us in the house, and we all loved him. He arrived while I was away. When I came home on the Monday afternoon, I heard a strange noise in the chapel, and went at once to see, fearing something had happened; for Charles's arrival was unexpected. I soon found what was going on. The power of the Spirit was manifestly present in all the services. He was indeed in labours more abundant. It was frequently twelve, or even three, o'clock, before he closed his meetings; his heart seemed so drawn out after sinners that he could not let them go until they obtained the blessing. In the morning he was either talking with penitents or holding a service at the native kraals. He went twice to one of our preaching places, and twice to Inanda. Altogether about a hundred and fifty gave in their names as having found peace with God. Some few of these were travelling, and have gone to D'Urban to their work, or gone to their homes: some to Zulu-land, to convey the good news there. Several, being thorough heathens living at their kraals, failed to maintain their steadfastness, and have gone back again; especially is this the case at Indwendwee or Inanda, because there, the people not being prepared for the work by previous instruction, their feelings chiefly were aroused, and they soon gave way to temptation and adverse influences. They came under the second class of hearers, in our Lord's parable of the Sower. Those on the station and in the neighbourhood have stood their ground well. The probable gain to us in numbers was about sixty; but in other ways the gain was very great; the whole heathen mind has been aroused to thought. Some of the neighbouring chiefs have sent to have the gospel proclaimed to them. Many of the Christian natives have been regularly employed since in preaching. Young Englishmen, knowing the native language, have gone forth to preach to the natives; one, especially, descended on the mother's side from Methodist ancestry, who was converted about eighteen months ago, but had lost his peace and was in great agony of soul while Mr. Taylor was here. He has a very complete knowledge of the native language. Kitchwayo, the king of the Amazulu, lately sent for him, that he might hear the white man with the black man's tongue. If he abides faithful, he will be a great blessing in this colony.

There is one feature in this English revival which I think you should know. It is, that it has been without any great animal excitement, and has been accomplished through the regular agencies at work, to a very great extent. If Mr. Taylor had not come we should have had the revival, though not in so remarkable a manner. The people were prepared for it by the Holy Spirit. One lady said to me, when Mr. T. was here, "This is but a continuance of what has been going on for a long time." From fifteen to twenty persons were known to us as seeking the Lord at the time Mr. T. came. Only a few days ago, I received a letter from a member of my class, who has been graciously quickened, in which she says that it has been through the regular means of grace that she has been blessed; that at a very critical time she was saved from falling by pastoral visits and prayers, and at the class meeting. As before, so since Mr. Taylor left, the work has been going on; so that at our last Quarterly Meeting we were enabled to report a hundred and six English, a hundred and ninety-five natives, on trial, being almost as many in number as our present members. We have taken one new English preaching place on the plan, and five native places, with three English young men on trial as local preachers, and nine young men, either English or native, to engage in native work. My heart does indeed rejoice in the Lord's work; and I feel I can heartily bless God for bringing men so devoted to His work for a time into our neighbourhood. The success is the more marvellous when the sparse population is considered. We now number nearly one in twenty of the white population of this country on trial, and about one in ten a member of our society.

I will only say of our Quarterly Meeting, it was as usual a happy and harmonious one. Finances came up well, considering the badness of the times, and the fact that many of our members are children, and that we have but few non-members to render help; and we left with the determination to prosecute our great work with stronger faith and love and greater energy than before. Our covenant service on Sunday afternoon was well attended, and was a solemn and refreshing occasion. The watch-night service in the village was a delightful one. The native service, which I conducted, was largely attended; and I was greatly encouraged by seeing the earnest gratefulness of many of the members for the mercies of the year.



## Madagascar.

### AMBATONAKANGA CHURCH.

AMBATONAKANGA is the site of one of the Memorial Churches. It lies near the centre of the city of Antananarivo, and at the junction of its principal roads. In the earlier days of the Mission its first chapel was erected there. During the great persecution the chapel was used as a jail ; but it was ultimately restored by the king to its original use. Overlooking the great plain to the west and north, it furnishes a commanding site for the new Church, with its lofty spire, which has now been erected in memory of the sufferers of bygone days. The foundation-stone was laid by the late Prime Minister and Mr. Ellis in January, 1864, and the Church has just been opened.

The Rev. G. Cousins writes on Jan. 31st, 1867:—

"We had fixed upon Wednesday, the 23rd, as the day of opening ; but, at the request of the Queen, we changed it to Tuesday, the 22nd inst. Mr. Cameron, Mr. Sibree, and I obtained an interview with some officers specially deputed to confer with us in reference to our intentions, these officers being of the 15th and 14th Honours. Through them we told Her Majesty that we purposed opening the first of the Memorial Churches, and also asked her and the Prime Minister to be present, or to send officers to represent them. In reply, the Queen said that she was pleased to hear that we were about to set apart the church, and promised to send officers. She also asked us to change the day, and promised, in answer to a special request, made by Mr. Cameron, to visit the church herself after the opening. As soon as it became known in the town that the Queen had been very gracious, and that she was highly pleased at our message to her, there was great enthusiasm and excitement amongst the Christians. The leading people of all the Churches met together and discussed day after day one plan and another as to what ought to be done. At first the people were saying that they should get in the night before and sleep in the building, so as to secure a seat ; and, after they found out that we could not agree to such conduct, they arranged to walk in procession from their separate chapels, headed by their singers."

"Tuesday, the 22nd inst., was a day that will long be remembered by the Malagasy. I was constantly thinking of Mr. Ellis, and feel sure

that, could he have been present, he would have felt his joy to be complete. The doors were not opened until eight o'clock ; but soon after five o'clock people began to assemble, and, long before the hour appointed, the large yard in which the church stands was crowded, and in about a quarter of an hour after the doors were opened the place was crowded with certainly not less than 1,600 people ; whilst hundreds remained outside awaiting their turn at the afternoon service. From all that I can learn, there must have been between 3,000 and 4,000 collected, and a great many of the members of other churches in the town generously stayed away to allow people from the villages and distant districts to go in ; for they said, 'We can go on some other day, whereas our friends from the country cannot.' The number of people who came in from the villages was very great, and they came from great distances, even from Vone-zongo."

"At nine o'clock the messengers of the Queen Rasoherina arrived, headed by a brass band. She had chosen men who are Christians ; even the musicians had been selected because they are Christians. Ravoninahitriniarivo, 15th Honour, is the name of the chief officer sent. He is connected with Mr. Toy's congregation. Ramaniraka and Razanakombana, 14th Honour, and four others accompanied him. Ramaniraka is son of Rahaniraka, who was educated in England, and was well known by many friends of the London Missionary Society. The musicians were not satisfied with heading the procession as far as the doors, but marched right up the church, playing as they went. Our notions of propriety were somewhat offended by seeing and hearing a big drum in a place of worship ; but they had received orders to play the officers in, and we had to submit with the best possible grace. The chief messenger announced in few words the word of the Queen, which was much as follows :—'The time for opening the stone house has come, and I am glad ; and here are my messengers sent by me to join with you in setting apart this house as a house of prayer, for it is mine that it may be set apart.' We were very pleased with this message, as we rather feared, from remarks we heard beforehand, that she might claim too much authority. Nothing, however, was said but what is in harmony with the agreement made as soon as the treaty was signed, and we regard the Queen as trustee for the church. I think that the church is reserved for the purposes for which it was built as securely as possible under such a government

as that of Madagascar, and we have no fear of its being interfered with."

"After we had heard the word of the Queen, I presented a dollar in the name of the church, this being a custom of the country. We then commenced the service with singing, reading the Scriptures, and prayer by Ratsilainga, my co-pastor. Mr. Briggs offered a dedicatory prayer; but before he did so, I read a brief statement concerning the object of the stone church, and the way in which it had been built, and also giving the words of the agreement as to the Queen being trustee of the building. I send you a copy of this statement, with a translation. It seemed only just to the liberal and munificent contributors to state the object for which they had given their property, but at the same time it would have been impolitic to say too much about the persecution, as it is a rather delicate point to dwell upon in public, that is, here in Madagascar. You know our manner of conducting services in Madagascar, that, instead of one minister preaching, we have two or three. Mr. Toy gave an address on the constitution of a Christian church as taught in the New Testament, and we hope to get this address printed as a sort of tract for our pastors and deacons. Rainitrimo, who is a preacher at Avarati Andohalo, gave us a short but very telling sermon from 2 Chron. v. 1—'Thus all the work that Solomon made for the house of the Lord was finished.' Another hymn was sung, and another prayer offered, and then my brother preached from St. Paul's words to the Athenians—'The God whom ye ignorantly worship, Him declare I unto you.' He combated an idea very prevalent amongst the Malagasy, viz., that we have come to teach them a new God, and quoted many of their native proverbs to show that their ancestors knew the true God; but went on to tell them that they did not know Him fully, whereas the Gospel teaches us to know God truly, as revealed in the person of the Redeemer.

"We had a harmonium lent us for the day, and Mr. Pool very kindly undertook to preside at it. The singers met with him for some weeks previously, and practised all the European tunes they knew; and, as the result, we had singing worthy of the name, and, in the place of tunes more fit to dance than to sing to, had some that reminded us forcibly of the dear old country and of the congregations with which we were wont to unite. The Malagasy were very much struck with the symphonies Mr. Pool played, and even we ourselves were surprised when we heard

them, having become quite unused to the sound.

"Immediately the congregation broke up, those who had been waiting outside flocked into the building, and, before we had left, it was nearly half filled again, although there were still three hours to wait. We all adjourned to our house at Amparibe, and were joined by the officers sent by the Queen, and by Major Finklemeier, U.S. Consul for this island. The officers went to the palace first with the dollar; but, this service being finished, the Queen sent them to dine with the missionaries, and to attend the second service, but in a more private capacity."—*Chronicle of the London Missionary Society.*

### United States.

THE National Religious Convention, having for its object to secure a national recognition of the existence and government of God, the Lordship of Jesus Christ, and the authority of the Bible in civil matters, met on the 11th of March, in Philadelphia. Judge Strong, of the Supreme Court of Pennsylvania, presided. Addresses were made by eminent clergymen, and letters from prominent Christians in different parts of the country were read, expressing sympathy with the movement. A series of resolutions were adopted, declaring that civil government is an ordinance of God, and hence God is the primal source of its authority; that God has set forth his law, and revealed the fact that Jesus Christ is His appointed "Governor among the nations;" and that these facts and principles ought to be acknowledged and incorporated in the Constitution of the United States, and the name of God inserted in the Presidential oath of office. The last resolution quotes with approbation the following sentiments of Judge Story on the Constitution, and invites the attention of the public to them:—

"At the time of the adoption of the Constitution, the general, if not the universal, sentiment in America was that Christianity ought to receive encouragement from the State so far as such encouragement was not incompatible with the private rights of conscience and the freedom of religious worship. An attempt to level all religions, and to make it a matter of State policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation. No one who believes in the truth of Christianity as a divine revelation, can doubt that it is the special duty of government to foster and encourage it among all the citizens and subjects."



## THE REVIVAL.

THE *Presbyterian* has the following :—

The Chicago correspondent of the *Presbyter* says :

"The announcement of revivals has become so common-place a matter of general intelligence, that I have not noticed a number of revivals in progress in this region. Within the week, however, we hear of a very interesting work of grace at Valparaiso, Indiana, demanding help from our city pastors. Brother Marquis has gone out to his former field at Decatur, Illinois, for a few days to bind sheaves from seed sown there and reaped by a beloved young brother not yet ordained. A goodly band of youths, and several powerful conversions of leading members of the community, impart additional interest to the occasion.

"The Presbyterian church in Mendota, Illinois, (Rev. R. C. Colmery's) has been enjoying a precious revival of religion since the week of prayer in January last. At a communion on the first Sabbath of this month, there were admitted thirty on examination and seven on certificate."

Of a revival in Clinton, Illinois, a correspondent of the *Presbyter* says :

"The aged, professors and non-professors, say they have never seen it so before, and all acknowledge that it is the work of the Lord. The first to accept of Christ was an aged man, who a few days after fell sick, and is still confined to his house, but he finds Christ precious. Many of the older members of the Sabbath school have shared in this work of grace. But it has been by no confined to the young. Heads of families, strong men, men of the different callings and professions, husbands and wives, parents and children, come and crown Jesus Lord of all."

The *Presbyterian Banner* has the following items :—

"The Rev. S. C. Jennings, D.D., of the Presbytery of Ohio, writes :—I may state, for the encouragement of others and for the glory of God, that the Holy Spirit has visited the Sharon church during the last few weeks in a special manner, coming rather with a still, solemn voice than as 'a rushing mighty wind,' operating more upon the minds of men in youthful life than any other class. We have received twenty-four persons as members of the church, and there are still others attending our weekly inquiry meetings.

"Twenty-five have recently been added to the church of Bethel, Presbytery of Saltsburg, on profession of faith.

"The work of grace in the church of M'Clellandtown, Presbytery of Redstone, still continues; some forty entertain a hope of a personal interest in Christ.

"A letter from Steubenville, Ohio, informs us that a precious revival is in progress among the young ladies in the Female Seminary. At least twenty-five have been under conviction of sin, and a goodly number express a hope in Christ."

A letter in the *Banner*, from Prairie du Sac, Wisconsin, gives account of a powerful revival there.

"About the beginning of the year there were tokens of the Spirit's presence. We began to hold meetings the third of January, and continued them daily through that month, and tri-weekly through February. The attendance increased from the first; soon our church was filled. The mighty power of God came upon the people. Not only the congregation, but the whole community was moved. Profane lips were sealed, and scoffing tongues put to silence. Business, pleasure, and all else gave way to the great subject of religion. The Spirit wrought with amazing power. He entered the most ungodly families, seized upon many whom we have regarded as confirmed and incorrigible unbelievers. Unitarians, Universalists, Sabbath-breakers, drunkards, the very worst of men, in some cases, were smitten to the earth, and made to cry, 'What must I do?' Nearly all the subjects of this work were adults, many well advanced in life, and an uncommon proportion heads of families. We have already received forty persons into the church as the first division of the army the Lord is here raising up to himself. The whole appearance of this place is changed. The work of God's Spirit may be seen in our shops, stores, offices, and on the very street. We now have a Sabbath, and the vital power of Christianity is felt and loved by many. Among the hopeful converts are the leading lawyers, merchants, and business men of the place."

The last *Western Presbyterian* says :

"On last Sabbath, which was the communion season in Dr. Stuart Robinson's church, thirty-two stood up before the pulpit, and made a profession of religion. In this number many who have long resisted the call of the Spirit have at length yielded. The services had been held three weeks prior to the communion, and we understand are still continued.

"The Fourth Presbyterian church of Louisville, Kentucky, to which the Rev. John C. Young ministers, has been greatly revived and strength-

ened. We learn that about thirty persons have been received on profession, and some by letter. Others are serious and enquiring the way of life. The total additions by profession and letter will be about forty."

The Rev. Sidney G. Law informs us that the church at Vernon Valley, Long Island, has been graciously visited by the influences of the Holy Spirit. There was manifest for months a growing interest, and among some of the members of the church a spirit of earnest prayer, especially during the week of prayer. Since that time more than twenty persons have expressed a hope in Christ, and others are inquiring, who, it is hoped, will yet be gathered in.

In the Rev. Mr. Proudfit's church, at Fislerville, New Jersey, there has been a quiet, delightful work of grace. The congregation has been largely increased; twenty persons have been added at two communion seasons, and a tender spiritual feeling continues in the congregation.

By a note from the Rev. J. W. Edie, we learn that much interest on the subject of religion exists at the Presbyterian church at Columbia, Pennsylvania (Rev. R. A. Brown's). Seven persons have been added to the church, and more than twenty have presented themselves as enquirers for the way of life. Among those who have joined the church are some in advanced life; among the inquirers are many from the Sabbath school. The work seems to be but beginning, and the feeling is deep and solemn.

The *Missouri Presbyterian* gives an account of revivals at Lexington, in that state, at Pleasant Hill and at Fulton. To the church at Lexington (Rev. Mr. Quarles') forty-seven persons have been added; to Pleasant Hill, forty-two; and to the church at Fulton, sixteen, half of them being students at Westminster College.

A member of the Lexington Church Presbytery

of Richmond, now under the pastoral care of the Rev. J. O. Proctor, writes to us of a work of grace in that church. He says:

"The last Sabbath of February was the time appointed for our communion. Services began on Thursday before; on Friday the Rev. A. Scott, of Savannah, came to our church. On Sabbath there were seven that took their seats with us at the Lord's table for the first time. After listening to several sermons from Mr. Scott, a deep sense of sin appeared to seize the entire congregation. Old Christians were seen weeping, and telling each other their doubts and fears, and requesting an interest in the prayers of each other; the unconverted in tears willing to converse on the subject of religion, and requesting the prayers of God's people in their behalf. This series of meetings lasted till Sabbath, the 10th inst., during which time God's people have been greatly revived and quickened. The number of hopeful converts is not yet known; probably some fifty or upwards, in all, will connect themselves with the church.

#### AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was recently held at the Bible House, New York. Books for the domestic work were granted to the amount of 8,096 volumes, besides to the value of 1,000 dols. more. The grants were to the Methodist Book Depository at Pittsburg, to the American Missionary Association for freedmen, and very many for needy auxiliaries, on recommendation of the agents of the society at the South and other responsible parties, and many smaller grants, including twelve volumes for the blind. Appropriations were made for foreign work for the year amounting to 46,005.18 dols., besides three hundred and fifty dollars for purchase of books for the colporteur in Hungary.

## LITERATURE.

It is enough for us to record the appearance of *Ecce Deus*\* as another phase in the great controversy that is waged about the person of the Saviour.

\* *Ecce Deus: Essays on the Life and Doctrine of Jesus Christ, with Controversial Notes on Ecce Homo.* Edinburgh: T. & T. Clarke. 1867.

It is a thoughtful, fresh, and original book, in which little has been taken from the schools, and more might have been taken with advantage. The want of continuity in the style is a serious defect; for the thoughts do not coalesce, but are like so many marbles in a bag. The peculiar position of



the book is also a disadvantage, since it professes to be a friendly criticism of *Ecce Homo*, and yet covers much of the ground that is studiously avoided in the previous work. As a survey of the relations of Christ to humanity, it will be read by students with interest; and some of the discussions, such as that under the *Relation of the Cross to Practical Morals*, are carried on with great ability. There is much that is noticeable also in the chapter on the Incarnation, and in *Christ Adjusting Human Relations*. The Atonement of Christ and the eternity of punishment are defended; and so apparently the doctrine of inspiration, though we are bewildered by such expressions as that "God is issuing ever-enlarging editions of the New Testament," and of the appearance of an exoteric and esoteric theory. Much that is commonplace is dressed up in novel language, and there are expressions that evidently affect an effect, and degenerate into coarseness or other offence. Yet the single sentences are often admirable, truth finely uttered, and shades of thought subtly caught. But the general impression is one of haste—hot, rash haste, indeed, and the feeling that, had the author more maturely weighed his argument, and had a less easy pen, he would have written to more purpose.

A work on *Christ and the Scriptures*† might at first seem to belong to the same controversy; but is rather the clearest, and altogether the finest and most convincing plea we have read for the habitual study of the Old Testament. This at least arrests us in a volume that is all arrest. This small book of not two hundred pages is worth many large volumes, not more fertile of thought than it is suggestive; condensed and still lucid. The new man of the Scriptures of Jesus and the Apostles is admirably put; and the chapter on the *Living and the Written Word* is much more valuable than the two chapters on the same subject in *Ecce Deus*; whilst better than all is the longest discussion on Inspiration and Interpretation. It is a book emphatically of the living Christ, a claim that the Bible is only a book of power as the living Christ is in it. To all disciples of Jesus this work commends itself at once by its grasp of truth, its insight, its profound simplicity, the life which is in it, and its spiritual force. It is one which every Christian may use with profit, and which no Christian will be above using; and, though of a

permanent value, is yet marked by the struggle, and meets the want of the present.

"Readings"‡ in the Bible are seldom satisfactory, but an exception may be made for those *Cottage Readings* in Exodus. They keep to the purpose they announce in their title, and are simple without being mawkish. They have, however, the possibly inevitable defect of being apparently written down to the level of cottagers, and of suffering thereby in freshness and power. The truths that have been singled for comment are judiciously chosen, and the comment does not break the flow of the story, which is almost the highest praise. The absence of any effort to realize the individual characters of the Bible, and interpret their conduct in harmony with their character, is a drawback to almost all efforts to simplify or illustrate the Bible, and from which it could not be expected that these *Readings* would be free. Ladies who have an hour to read with the poor, will find them pleasant and useful, earnest, and thoroughly evangelical in doctrine.

Books of devotion still accumulate, of which, let us trust, some will have a longer life than the crowd.§ Their diversity of bindings and convenient size, and the large promise of their titles, are an attraction, and likely to win for them many readers. *Songs in the Night* are sketches of some poor men's sorrows, and the hymns "the cross pressed out of them;" it is one of them has written it; a pleasant little volume to those who have no other acquaintance than it gives with the rich stores of hymnology. *Thoughts for the Inner Life* are invitations and prayers chiefly out of the life of Christ: useful and profitable, and not too long; but unmarked by any special merit. It is perhaps because we are unprepared to meet Mr. Punshon as a poet that we confess to disappointment in reading his *Sabbath Chimes*. The transfer from one art to another is seldom happily accomplished; or Mr. Punshon's popularity as a preacher erects probably too high a standard for him as a poet. There are thoughts much better than the words that clothe them, and some words

‡ *Cottage Readings in Exodus*. By the Author of *Cottage Readings in Genesis*. London: Nisbet. 1867.

§ "Who Giveth Songs in the Night?" *Words of Comfort for the Sorrowing Children of God*. By the Author of *Christian Manliness*. London: Religious Tract Society. 1867.

*Thoughts for the Inner Life*. London: Jackson, Walford, & Hodder. 1867.

*Sabbath Chimes; or, Meditations in Verse for the Sundays of the Year*. By W. MORLEY PUNSHON, M.A. London: Nisbet & Co. 1867.

† *Christ and the Scriptures*. By Rev. ADOLPH SAPHIR, B.A., author of "Conversion," &c. London: Morgan & Chase. 1867.

that scarcely chime at all. An unpractised hand is traceable enough; and there is no attempt to conceal the strong influences of Keble, of whose *Christian Year* there are evident echoes. Here is a metre which we do not remember in the older book :—

“Hand in hand, through all our ways,  
 Joy and sorrow travel;  
 Making life a tangled maze  
 We may not unravel;  
 E'er at work to build or mar,  
 Like unsocial twins they are,  
 Wreathing smile, or striking scar.

Hearts which glow and hearts which bleed,  
 God for each one careth;  
 Outlet for their strongest need  
 He for each prepareth:  
 In restraint no longer pent,  
 Joy in bursts of song hath vent;  
 Sorrow prays;—and is content.”

Two books on Ritualism, and a cheap and excellent translation of the Epistle of Clement, remind us of the controversy of the hour. Mr. Hebert's book is valuable as a hearty effort to solve the difficulty of the Church of England by one of her own ministers, and to solve it on broad and charitable principles; but it is also valuable for some excellent papers on Inspiration that have found their way among the rest. Mr. White's pamphlet is also charitable, the friendly counsel of one who stands without, and offered without offensiveness. Mr. Cowper's name may stand as guarantee for the translation of Clement, which has been issued by the *Religious Tract Society*, and is a timely publication.

Some readers are impatient when a new memoir appears.\* They declare that we have far too many already; and, though not very plain in stating what their desires really are, yet may be held as expressing the conviction that this department of writing has reached that measure of com-

|| *Ritualism? or, True Church Views?* By the Rev. CHARLES HEBERT, M.A. London: Dalton. 1867.

*Ritualism and New Testament Christianity.* By the Rev. VERNER WHITE, Minister of Islington Presbyterian Church, Liverpool. London: Nisbet & Co. 1867.

*The Epistle of Clement of Rome to the Corinthians, with an Illustration and Notes.* By B. HARRIS COWPER. London: Religious Tract Society. 1867.

\* *Memoir of Colonel Wheeler (afterwards Major-General), E. I. C. S.* By Major H. M. CONRAN, late Bengal Artillery. With Preface by MACLEOD WYLIE, Esq. London: Morgan & Chase, 88, Ludgate Hill.

parison, beyond which it should not be allowed to pass. With these views we have no sympathy. Finality cannot be stamped on any department of literature; and, if memoirs are now given to the world in larger numbers than formerly, so is it with works on every other department of human thought.

The sole questions then which, in our view, are legitimate when a new memoir appears, are these :—Was the person, whose life constitutes the subject of the volume, remarkable enough to entitle him to such a memorial? Has the author shown himself competent for the task he has undertaken? and has he executed his work well? In the present case these queries can be answered in a manner most satisfactory. Col. Wheeler was a man who stood forth prominently enough in the history of the Anglo-Indian Church, not to speak of the attention his proceedings attracted during the Indian mutinies, to render it desirable that a notice of his life should be given to the public. And perhaps there was no military friend of his better suited to become his biographer than Major Conran. With a vehement enthusiasm for his hero, and zealously affected like him towards every good work, he has thrown his whole soul into this memoir, and in consequence written with an almost scriptural energy which makes its telling in a high degree. We trust that it will obtain an extensive circulation, and cordially commend it to our readers. It will interest them more deeply than ever in the mental and moral state of the Anglo-Indian army, and of the unnumbered millions of India. As an illustration of the exciting scenes to which this volume introduces us, take the following extract, describing an evangelistic enterprise of Wheeler's when in command of the troops designed to overawe the wild natives of Peshawur, our frontier town towards Afghanistan.

“With apparent recklessness, Wheeler, to the amusement of officers and the astonishment of the natives, went into the Plaza of Peshawur city, amongst its motley assemblage of 60,000 Hindoos, Jews, Arabs, Cabulees, Candaharees, Cashmerees, &c.—a very Pentecostal collection, except for the opposite spirit pervading them—and there, raising the banner of salvation, ‘preached Christ to them.’ The singularity of the thing in this place arrested attention, and the curiosity of the multitude prevailed for a time over their bigotry. He had large audiences, and was listened to most attentively; but so soon as the idea became current that he was preaching that truth, as odious to the Affghans as to the Jews of old, that ‘Jesus is the



Son of God,' then the shout of blasphemy was raised; and a mob in Peshawur shouting in the cause of their faith is a sound unequalled in any other part of the world. The roar of the ocean, lashed by the tempest on a rock-bound coast, comes nearest to it. Their features, too, were so fierce that one would imagine everything would be swept away by their fury, as they all with one voice, for the space of two hours, cry out, 'Allah-l-Allah, Mahmood vassool Allah!' (there is but one God, and Mahomet is his prophet). There Wheler stood, beneath the pelting, pitiless blast, and at length his mild dignity of expression and calm persuasion prevailed, and he obtained a hearing. The venerable colonel was permitted to preach again and again, though not without

occasional squalls and amidst dire threats of enemies, kindly remonstrances of friends, confidentially warning him of plans to assassinate him, and harder still, the contempt of some of the officers and authorities. Wheler used to confess he never passed through such an ordeal, or felt his life hanging by such a thread; and as he returned day by day to his post, he deeply revolved the consequences and 'counted the cost.' No man, however, was permitted to set on him to hurt him, and this continued for the space of two years, so that all they which dwelt in that region of Asia heard the word of the Lord Jesus, and that where no one before durst in public question the divinity of the Koran or the mission of Mahomet."—pp. 103-105.

## ANNIVERSARIES IN APRIL, MAY, AND JUNE, 1867.

## MEETINGS.

| DAY.     | HOOR.   | INSTITUTION OR SOCIETY.               | CHAIRMAN.                   | PLACE OF ASSEMBLY.         |
|----------|---------|---------------------------------------|-----------------------------|----------------------------|
| April 26 | 3 p.m.  | Christian Vernacular Education.....   | J. C. Colquhoun, Esq. ...   | Willis's Rooms             |
| 29       | 9 a.m.  | Lord's Day Society (Breakfast) .....  |                             | St. James's Hall           |
|          | 11 a.m. | Wesleyan Missionary .....             | Rt. Hon. the Lord Mayor     | Exeter Hall                |
|          | 2½ p.m. | Church of England Scripture Readers'  | Bishop of Durham .....      | Hanover-square Rooms       |
|          | 7 p.m.  | National Temperance League.....       | Benj. Scott, Esq., F.R.A.S. | Exeter Hall                |
| 30       | 11 a.m. | Church Missionary .....               | Earl of Chichester.....     | Exeter Hall                |
|          | 6 p.m.  | Evangelical Alliance (Soirée) .....   | Lord Ebury .....            | Freemasons' Hall           |
| May 1    | 11 a.m. | British and Foreign Bible .....       | Earl of Shaftesbury, K.G.   | Exeter Hall                |
|          | 7 p.m.  | Systematic Beneficence .....          | W. M'Arthur, Esq. ....      | Exeter Hall                |
| 2        | 11 a.m. | Irish Society.....                    |                             | Hanover-square Rooms       |
|          | 11 a.m. | London City Mission .....             | Joseph Hoare, Esq. ....     | Exeter Hall                |
|          | 2 p.m.  | Church Pastoral-Aid .....             | Earl of Shaftesbury, K.G.   | St. James's Hall           |
|          | 6 p.m.  | Sunday School Union .....             | Hon. A. F. Kinnaird, M.P.   | Exeter Hall                |
| 3        | 11 a.m. | London Society for the Jews .....     | Earl of Shaftesbury, K.G.   | Exeter Hall                |
|          | 2½ p.m. | Liturgical Revision Association ..    | Lord Ebury .....            | Willis's Rooms             |
|          | 6½ p.m. | Religious Tract Society .....         | Col. M. I. Rowlandson ...   | Exeter Hall                |
| 6        | 12 noon | British and Foreign School.....       | Earl Russell, K.G.....      | Borough-road (large room)  |
|          | 2½ p.m. | Protestant Reformation .....          | Adm. Vernon Harcourt...     | Willis's Rooms             |
|          | 6½ p.m. | Irish Evangelical .....               | Chas. Reed, Esq., F.S.A.    | Poultry Chapel             |
| 7        | 6 a.m.  | Yg. Men's Christian Assoc. (Breakft.) |                             | 165, Aldersgate-street     |
|          | 8½ a.m. | Irish Church Missions (Breakfast) ... | Bishop of Ripon .....       | St. James's Hall           |
|          | 11 a.m. | Irish Church Missions .....           | J. C. Colquhoun, Esq. ...   | St. James's Hall           |
|          | 2 p.m.  | Royal School, Daughters of Officers   | Duke of Cambridge .....     | United Service Institution |
|          | 6½ p.m. | British Society for the Jews .....    | W. M'Arthur, Esq. ....      | Freemasons' Hall           |
|          | 7 p.m.  | Home for Sons of Missionaries .....   | H. W. Dobell, Esq. ....     | Mis. House, Bloomfield-st. |
|          | 7 p.m.  | Ch. of Eng. Sunday School Institute   | Bishop of Ripon .....       | Exeter Hall                |
|          | 8 p.m.  | London Free and Open Church .....     | Lord Wharnccliffe .....     | Exeter Hall                |
| 8        | 9 a.m.  | Church Association (Breakfast) .....  | J. C. Colquhoun, Esq. ...   | St. James's Hall           |
|          | 2 p.m.  | South American Missionary .....       | R. N. Fowler, Esq. ....     | London Tavern              |
|          | 2½ p.m. | Colonial and Continental Church ...   |                             | St. James's Hall           |
|          | 5½ p.m. | Congregational Board of Education     | Samuel Morley, Esq.....     | Lower Clapton Cong. Ch.    |
| 9        | 10 a.m. | London Missionary .....               | Geo. Leeman, Esq., M.P.     | Exeter Hall                |
|          | 2½ p.m. | Soc. for Propagation of the Gospel... | Archbishop of Canterbury    | St. James's Hall           |
|          | 6½ p.m. | Evangelical Continental .....         |                             | Exeter Hall (lower room)   |
|          | 6½ p.m. | Trinitarian Bible .....               | General Alexander .....     | Freemasons' Tavern         |
| 10       | 6½ p.m. | Operative Jewish Converts.....        | Hon. William Ashley ..      | London Tavern              |
| 11       | 2 p.m.  | Naval and Military Bible .....        | Gen. A. J. Lawrence, C.B.   | United Service Institution |
| 13       | 6½ p.m. | Bible Translation.....                | Rev. Dr. Steane.....        | Kingsgate-street Chapel    |
|          | 7 p.m.  | Ragged Church and Chapel Union...     | R. N. Fowler, Esq. ....     | Exeter Hall                |

## MEETINGS—(CONTINUED).

| DAY.   | HOOR.    | INSTITUTION OR SOCIETY.                          | CHAIRMAN.                   | PLACE OF ASSEMBLY.            |
|--------|----------|--------------------------------------------------|-----------------------------|-------------------------------|
| May 14 | 3 p.m.   | Foreign-Aid .....                                |                             | Hanover-square Rooms          |
|        | 6½ p.m.  | British and Foreign Sailors' .....               | Lord H. Cholmondeley.       | Sailors' Institute, Shadwell  |
|        | 6½ p.m.  | Irish Baptist Home Mission .....                 |                             | Bloomsbury Chapel             |
|        | 6½ p.m.  | Seaman's Christian Friend .....                  |                             | Seamen's Chpl. opp. Lon. Dk.  |
| 16     | 2 p.m.   | Army Scripture Readers' .....                    | Col. H. J. Brockman, V.P.   | Willis's Rooms                |
|        | 4 p.m.   | Associatn. in Aid of Deaf and Dumb               | Bishop of Ripon .....       | Polytechnic Institution       |
|        | 6½ p.m.  | Baptist Missionary .....                         | Henry Pownall, Esq. ....    | Exeter Hall                   |
| 17     | 2½ p.m.  | Missions to Seamen .....                         | J. Candlish, Esq., M.P. ... | Willis's Rooms                |
|        | 6½ p.m.  | Baptist Young Men's Missionary ...               | Archbishop of Armagh...     | Metropolitan Tabernacle       |
| 21     | 6 p.m.   | Primitive Methodist Missionary .....             | Samuel Morley, Esq. ....    | Metropolitan Tabernacle       |
|        | 6½ p.m.  | Peace Society .....                              | Joseph Pease, Esq. ....     | Finsbury Chapel               |
| 26     | 7 a.m.   | United Kingdom Band of Hope<br>(Prayer Meetings) | Various .....               | Various.                      |
| 27     | 6 p.m.   | United Kingdom Band of Hope .....                | Samuel Morley, Esq. ....    | Exeter Hall                   |
| 28     | 12 noon  | Friend of Clergy Corporation .....               |                             | Willis's Rooms                |
|        | 6 p.m.   | Nat. Temperance League (Conversaz.)              | Samuel Bowly, Esq. ....     | Willis's Rooms                |
| 29     | 10½ a.m. | U. Kgd. Band of Hope (Conference)                | Various .....               | Exeter Hall (lower room)      |
| 31     | 12 noon  | London Aged Christian .....                      | Marquis of Cholmondeley     | 32, Sackville-st., Piccadilly |
| June 3 | 3 p.m.   | Strangers' Home for Asiatics .....               | Lord H. Cholmondeley...     | Willis's Rooms                |
| 17     |          | Curates' Augmentation Fund .....                 | Archbishop of Canterbury    | Willis's Rooms                |
| 25     | 7 p.m.   | Brit. Asyl. for Deaf & Dumb Females              | Joseph Payne, Esq., Q.C.    | Asylum, Lower Clapton         |
| 28     | 2 p.m.   | Society for the Prop. of the Gospel              | Rt. Hon. the Lord Mayor     | Egypt. Hall, Mans. House      |

## SERMONS.

| DAY.     | HOOR.    | INSTITUTION OR SOCIETY.              | PREACHER.                    | CHURCHES AND CHAPELS.        |
|----------|----------|--------------------------------------|------------------------------|------------------------------|
| April 23 | 7 p.m.   | Wesleyan Missionary .....            | Rev. Charles Garrett ...     | China-ter. Chap., Lambeth    |
| 24       | 7 p.m.   | Wesleyan Missionary .....            | Rev. William O. Simpson      | City-road Chapel             |
| 25       | 11 a.m.  | Wesleyan Missionary .....            | Rev. Wm. Arthur, A.M.        | Centenary Hall, Bishopsgt.   |
| 26       | 11 a.m.  | Wesleyan Missionary .....            | Rev. Jas. McCosh, LL.D.      | Gt. Queen Street Chapel      |
| 28       | 11 a.m.  | Church Pastoral-Aid .....            | Bishop Anderson, D.D. ....   | Holy Trinity, Marylebone     |
|          | 6½ p.m.  | Moravian Missions .....              | Bishop Anderson, D.D. ....   | St. Mary's, Bryanston-sq.    |
|          | 7 p.m.   | Religious Tract Society ...          | Rev. W. Conway, M.A. ....    | St. Margaret's, Westminster  |
|          |          | Wesleyan Missionary .....            | Various .....                | Various.                     |
| 29       | 6½ p.m.  | Church Missionary .....              | Rev. John Venn, M.A. ....    | St. Bride's, Fleet-street    |
| 30       | 7 p.m.   | Systematic Benevolence .....         | Rev. Wm. Arthur, A.M.        | Union Chapel, Islington      |
|          | 7½ p.m.  | Sunday School Union .....            | Rev. William Landels ...     | Poultry Chapel               |
| May 1    | 7½ p.m.  | Sunday School Union .....            | Rev. C. H. Spurgeon .....    | John-st. Chap., Bedford-row  |
| 2        | 7 p.m.   | London Society for the Jews .....    | Rev. Dr. R. Payne Smith      | St. George's, Bloomsbury     |
| 5        | 11 a.m.  | Colonial and Continental Church ...  | Rev. J. C. Miller, D.D. .... | St. Thomas', Portman-sq.     |
|          | 6½ p.m.  | Religious Tract Society .....        | Rev. Henry Allon .....       | Union Chapel, Islington      |
|          | 7 p.m.   | Bishop of London's Fund .....        |                              | St. Paul's Cath. (und. Dome) |
| 6        | 7 p.m.   | Church Missionary .....              | Bishop of Ripon .....        | Westminster Abbey            |
|          | 7 p.m.   | London Philanthropic .....           | Rev. A. M'Auslane .....      | Finsbury Chapel              |
| 8        | 10½ a.m. | London Missionary .....              | Prof. J. McCosh, LL.D. ....  | Surrey Chapel                |
|          | 7 p.m.   | Congregational Board of Education    | Rev. David Thomas, B.A.      | Lower Clapton Cong. Ch.      |
|          | 7 p.m.   | London Missionary .....              | Rev. Alex. Thomson, M.A.     | Poultry Chapel               |
| 9        | 6½ p.m.  | London Missionary .....              | Various .....                | Various                      |
|          | 7 p.m.   | London Missionary (to Young Men)     | Rev. Norm. M'Leod, D.D.      | Westminster Chapel           |
|          | 7 p.m.   | Operative Jewish Converts' .....     | Bishop of Carlisle .....     | Epis. Jews Chap. Pal. place  |
| 10       | 6½ p.m.  | London Missionary (Communion) ...    | Various .....                | Various                      |
|          | 7 p.m.   | Irish Baptist Home Mission .....     | Rev. Baptist W. Noel ...     | Walworth-road Chapel         |
| 12       |          | London Missionary .....              | Various .....                | Various                      |
|          | 11 a.m.  | Trinitarian Bible .....              | Rev. Sir N. Chinnery, Bt.    | St. Alban's, Wood-st., City  |
| 15       | 11 a.m.  | Baptist Missionary .....             | Rev. Newman Hall, LL.B.      | Bloomsbury Chapel            |
|          | 6½ p.m.  | Baptist Missionary .....             | Rev. Richard Glover .....    | Walworth-road Chapel         |
| 19       |          | Baptist Missionary .....             | Various .....                | Various                      |
| 20       | 7 p.m.   | Primitive Methodist Missionary ..... | Rev. G. Lamb .....           | City-road Chapel             |
|          | 7 p.m.   | British Society for the Jews .....   | Rev. Richard Roberts ..      | Gt. Queen-street Chapel      |
| 27       | 12 noon  | Bishop of Lond. Fund (Communion)     | Bishop of London .....       | St. James's, Piccadilly      |
| June 26  |          | Society for the Prop. of the Gospel  |                              | St. Paul's Cathedral         |
| 30       | 11 a.m.  | Association in Aid of Deaf and Dumb  | Bishop of Oxford .....       | Chapel Royal, Whitehall      |





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